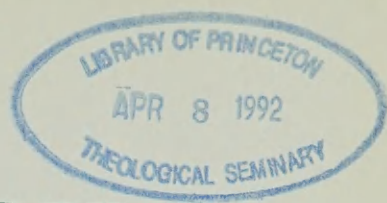


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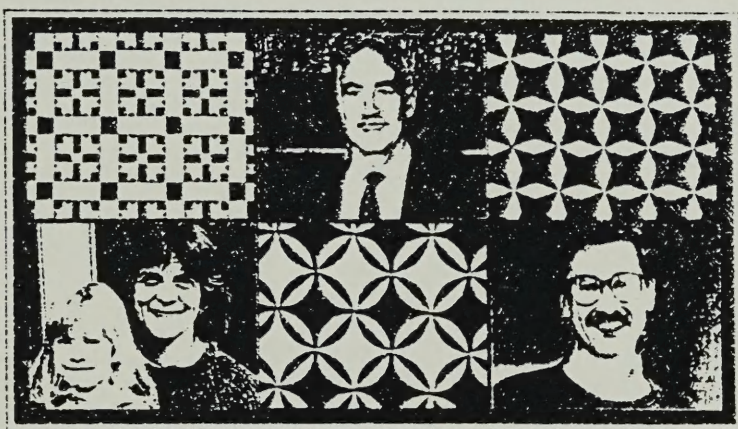
PRINCETON THEOLOGICAL SEMINARY

Vol. XXX, No. 1

Winter 1992

PIECING TOGETHER A MINISTRY

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country to be sewn into the AIDS quilt. The quilt, a work-in-progress composed of numerous hand-woven panels commemorating those who have died of Acquired Immunodeficiency Syndrome, has been displayed nationally over the past five years (including a stop at Princeton Seminary for the 1988 World AIDS Day). Each of its tens of thousands of patches is approximately the size of a coffin, and each is woven with designs or clothing favored by the person who has died of AIDS.

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THE CHURCH RESPONDS TO AIDS

To Our Readers

During the past year, we at the *Alumni/ae News* have striven to continuously improve the quality of our magazine — the articles, the photographs, and the design. We have tried to bring you stories that connect Princeton and its ministry with the events in an ever-changing global community — the war in the Gulf, the changing role of women in the church, the spread of AIDS — without losing sight of what is occurring on campus with faculty, students, and academic programs. Hopefully our stories have enabled you to keep in touch with the spirit of the Seminary while illustrating its influence — through you, its alumni/ae — on the church and the world today.

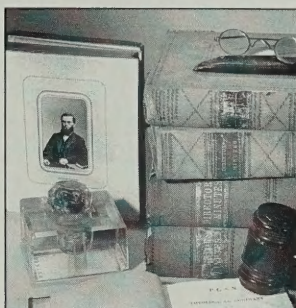
But the success of the magazine can only be measured by the response of its readers. *Alumni/ae News* is a publication for and about you, a way to keep you informed about your Seminary and your fellow graduates. Let us know what you think.

The editors

PRINCETON THEOLOGICAL SEMINARY

Alumni/ae News**Vol. XXX, No. 1****Winter 1992**

page 5



page 10



page 13

FEATURES**Piecing Together A Ministry: The Church Responds to AIDS/5**

A look at several alumni/ae who have reached past the stigma to the heart of pastoral concern.

by Margaret Ryan-Atkinson

Tales from the Archives/10

Historical treasures are providing new insights into the Princeton tradition.

by Rich Youmans

"To Teach People Democracy...Is a Good Dream"/13

East met West last fall when Károly Tóth came to Princeton as the first John A. Mackay Professor of World Christianity.

by Barbara Chaapel

Finding Grace in a World of Gangs and Guns/16

Genevieve Kozinski Jacobs offers hope to juveniles who look on death as a way of life. Last of "Rewarding Retirements" profiles.

by Rich Youmans

DEPARTMENTS

From the President	2
News in Brief	3
Class Notes	18
Births, Weddings	22
Obituaries	23
What They're Reading	24
Gifts	25

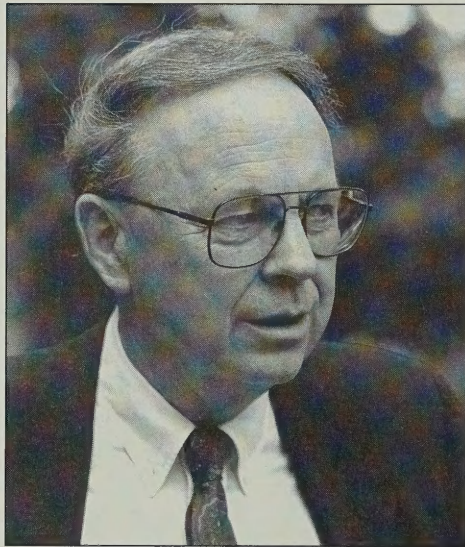
Dear Colleagues:

The second semester of the 1991-92 academic year began with the Opening Communion Service in Miller Chapel. Our guest preacher was the Reverend Dr. Marilyn McCord Adams, professor of philosophy at U.C.L.A. During the following morning's chapel service, the board of trustees officially installed four new faculty members: Dr. J. Wentzel van Huyssteen, the James I. McCord Professor of Theology and Science; Dr. Elsie Anne McKee, the Archibald Alexander Associate Professor of the History of Worship; Dr. G. Robert Jacks, associate professor of speech; and Dr. Abigail Rian Evans, associate professor of practical theology and director of field education.

The John A. Mackay Chair in World Christianity was occupied in the fall term by the Reverend Dr. Károly Tóth, a bishop of the Hungarian Reformed Church. An article in this issue profiles this distinguished ecumenical leader from Eastern Europe.

We are justifiably proud of the archive in Speer Library, and constant effort is made to improve and expand its holdings. Acquisition of personal papers, letters, diaries, class notes, and photographs from Princeton days will be of great importance to future scholars. Many alumni/ae or their families have papers that would be of great research interest, and the archive actively solicits all material relating to Princeton Seminary. Assistance with contributions may be obtained from: The Archivist, P.O. Box 111, Princeton Theological Seminary, Princeton, New Jersey 08542, 609-497-7950.

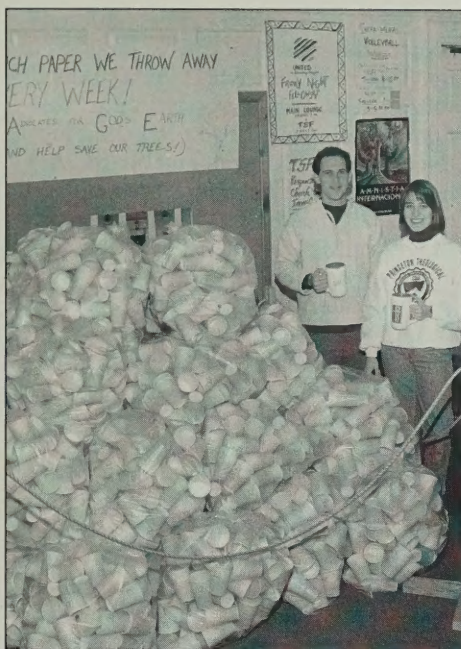
With warmest of personal regards, I remain



Faithfully yours,

A handwritten signature in cursive script that reads "Thomas W. Gillespie".

Thomas W. Gillespie



The student organization Stewards and Advocates for God's Earth (S.A.G.E.) recently presented a display (left) of the five thousand paper cups used weekly at the Seminary, and urged people to curb such waste by purchasing a special PTS mug (right, held by S.A.G.E. chair Kathryn Berry).



Mug Sales Help Students to Curb Paper Waste and Save the Rain Forests

It's a familiar scene in the Seminary's dining hall: someone walks up to the coffee machine, grabs a paper cup, fills it, pays, and walks away — with the cup ultimately to be discarded, one more drop in an ocean of waste.

It was *too* familiar a scene for members of the student organization Stewards and Advocates for God's Earth (S.A.G.E.), which is dedicated to promoting conservation. The group's members decided to fight such waste by offering an alternative: insulated, twenty-two-ounce mugs that could be used again and again. And so far it seems to be working: since the mugs went on sale in November, the food service staff has seen a twenty percent decrease in the use of paper cups.

The S.A.G.E. campaign began when several of the organization's members approached Tim Richards, the Seminary's director of food service, and asked him to calculate how many cups were used each week. Richards came up with a figure of approximately five thousand — a sum which S.A.G.E. dramatized by having that many cups bagged and displayed in the dining hall.

"A lot of people thought it was just a demonstration, until I told them that was actually how many cups we used," says Seminary student Kathryn Berry, who is the chair of S.A.G.E. "I could

hardly believe it." (According to both Berry and Richards, the workers who assembled the bags wore gloves so the cups could be used later.)

On November 18, S.A.G.E. began selling the mugs for \$5 a piece; each was made of plastic and displayed a blue and white PTS logo. According to Berry, of the three hundred mugs ordered, about one-third were sold immediately during the first two weeks, and today the entire stock is almost sold out. "We raised about \$700 to \$800," she says, adding that half of those profits will be contributed to the New Jersey Nature Conservancy and half will be used to help save the rain forests in South America.

Although the frequent visiting groups at Princeton make it difficult to exactly register the mugs' impact, Richards estimates that the number of cups used per week is now down by about one thousand. "It's created an awareness," he says. "People who use papers cups now are almost a little sheepish about it."

As for similar projects in the future, Berry says that no plans have been established yet, although the group has talked about another mug sale. But this time, she points out, the mugs would be ceramic rather than non-biodegradable plastic. "Some people complained about the plastic, which is perfectly understandable," she explains. "It concerned us, too, but we thought it was worth it to save that much paper."

New Princeton Professors to Discuss Inclusivity at Spring Reunion Gathering

This spring, the annual Alumni/ae Reunion Gathering will offer returning graduates the unusual opportunity to "look over the shoulders" of several Seminary professors as they wrestle with one of the most prominent issues in the church today.

Entitled "The Church in Tension: Inclusivity and Identity," the event is being co-sponsored by the Seminary's Alumni/ae Office and Department of Continuing Education, and it will include both group and individual presentations by some of the Seminary's newer faculty members. The purpose of the event is not only to provide new insights into the tensions within an increasingly pluralistic church, but also to show the manner in which the professors address such an issue.

The format marks a departure from the gathering's traditional design, in which one faculty member lectures on a topic of his or her choice. According to Geddes Hanson, Princeton's director of continuing education, the change is partly in response to today's changing society. "We're getting slapped with new questions and new conditions," he says, "and it's become more important to know how to think theologically than to know a particular theological corpus."

Toward that end, he continues, the visiting alumni/ae will be able to hear how the professors "accumulate, filter, and critique material" from the vantage of their own fields. The scheduled faculty participants include Nancy Duff, assistant professor of Christian ethics; James Kay, assistant professor of homiletics; Ulrich Mauser, Helen H. P. Manson Professor of New Testament Literature and Exegesis; Alan Neely, Henry Winters Luce Professor of Eumenics and Mission; and Richard Osmer, associate professor of Christian education.

All of these professors have come to Princeton within the last four years, which leads to another reason why the gathering's format was changed. As Alumni/ae Secretary Dean Foote points out, by next year the Princeton faculty will include at least twelve members who have arrived since 1988. "I've heard many alums remark on the high turnover of professors and how few of the faculty they recognize anymore," he says. This year's approach, he explains, will introduce a greater number of

those new faces and help the alumni/ae to feel more connected to the campus environment.

The reunion gathering will take place on Thursday, May 28, and Friday, May 29. The "Church in Tension" event will include a panel discussion on Thursday morning and individual presentations by each professor that afternoon. Friday morning, Hanson says, will feature a session in which graduates who do not exemplify typical mainline Protestantism — a solo woman pastor and a Japanese-American pastor, for example — talk about their own experiences of inclusion and the resulting questions of identity that were raised.

Black History Month Celebrated with Expanded Schedule of Events

This February, the Association of Black Seminarians (ABS) celebrated Black History Month by sponsoring a series of events that included the appearances of several prominent African-American preachers.

The events this year marked an expansion of the traditional Black History Month commemoration at Princeton; in past years, the month was observed mainly by a special invitation to an African-American guest preacher for one of the morning chapel services. The events this February included sermons by two guest preachers — Donald Hillard, pastor of the First Baptist Church in Perth Amboy, New Jersey, on February 13; and Delores Williams, associate professor of theology and culture at Union Theological Seminary in New York City, on February 21 — and a gospel concert during the February 6 worship service.

Other events included a "fireside chat" on February 20 with Gardner C. Taylor, one of the Seminary's visiting lecturers in homiletics, and a talk on "The Shadow of Slavery" delivered later that same night by Albert J. Raboteau, professor of religion at Princeton University and a visiting lecturer in American church history at the Seminary. According to D. Kevin McNeir, the president of ABS, both men offered historical perspectives on the black church to today's students.

In addition, on February 26 Valerie Clayton performed a selection of classical compositions and spirituals in Miller Chapel. Clayton, a professional soprano soloist from the Philadelphia area, included compositions by Bach, Mendelssohn, and Mallote in her recital.

According to McNeir, the multiple



As part of the Black History Month celebration at Princeton, soprano soloist Valerie Clayton performed a selection of classical compositions and spirituals.

events were part of a continuing effort by ABS to make the history and concerns of the black church more accessible to everyone within the Seminary community. That aim will be further enhanced with the ABS-sponsored Geddes W. Hanson Black Resource Cultural Center. The center, named after the Seminary's director of continuing education, will be located off the main lounge in the Mackay Campus Center and will "house books, films, videos, and other articles specifically about or relating to the black church," McNeir says. "It will be a study room maintained by the ABS, but will be available to all students." McNeir expected the center to open after the spring reading period at the end of March.

Revised Financial Aid Program Increases Assistance to M.Div. and M.A. Students

To help ensure that all qualified students have the chance to attend Princeton if they desire, the Seminary has announced a revised financial aid program that will increase the PTS grant maximums and offer a limited number of new fellowships.

Effective with the 1992-93 academic year, the Seminary's need-based grant will cover one hundred percent of an M.Div. or M.A. student's calculated need up to a maximum award of full tuition, fees, and books. Previously the grant allowed a maximum award of tuition plus \$500; according to Matthew Spina, Princeton's director of financial aid, this change could result in as much as a \$1,100 increase per student.

In addition, two new fellowships will be available to those who have demonstrated a high level of academic achievement and a deep commitment to the church. The Presidential Fellow-

ship and the Seminary Fellowship will replace the Presidential Scholarship currently offered; they will cover a student's tuition, fees, and books, with the Presidential Fellowship also providing for the cost of single room and board. A limited number of these fellowships will be awarded each year to entering M.Div. or M.A. students, Spina says, and they will have the potential for renewal. Candidates will be considered through the admissions process.

At present, eighty-eight percent of the 433 students in the M.Div. and M.A. programs receive need-based financial assistance; of those students, eighty percent receive aid equal to or greater than the \$5,520 tuition. According to Spina, the number of students seeking assistance has climbed during the past several years; currently, in addition to a substantial number of PTS grants and scholarships, he estimates that his office will have processed more than \$600,000 in student loans by the end of the academic year — an increase of more than ten percent from 1990-91 levels. He credits this climb both to the impact of the ailing economy and to the number of second-career students who have come to seminary with heavy debt.

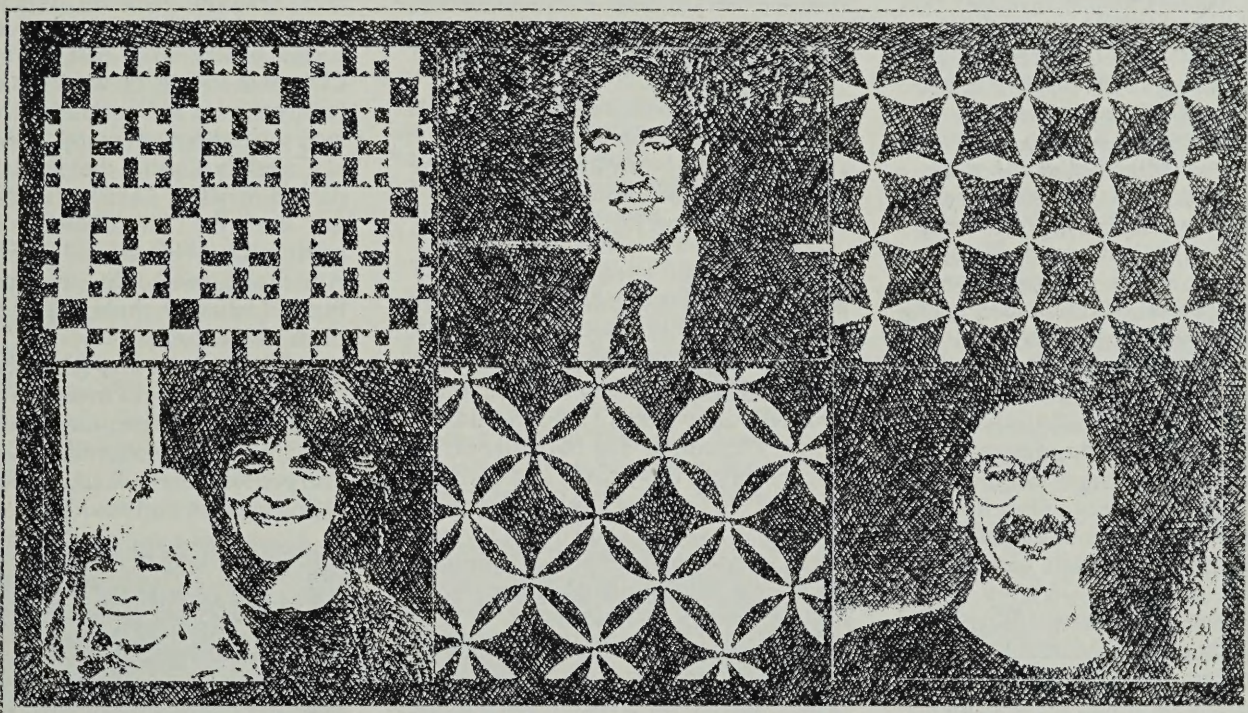
"Many of these second-career students have major financial burdens — including mortgage payments, high consumer debt, and car loans — in addition to the usual expenses involved in a change of lifestyle," Spina says. He believes the changes in the financial aid guidelines will help alleviate some of the burdens of this group, and will eventually create an environment where all M.Div. and M.A. students can receive some measure of assistance.

Preaching Lecture Series Set for October

The inauguration of the biennial Donald Macleod-Short Hills Community Congregational Church Preaching Lecture Series has been set for October 19-20 in the main lounge of the Mackay Campus Center. This inaugural series, entitled "Homiletics: The Search for a New Paradigm," will be presented by David G. Buttrick, professor of homiletics and liturgics at the Vanderbilt University Divinity School in Nashville, and it will consist of three lectures: "Preaching and the Bible," October 19, 7:30 p.m.; "Preaching and the Church," October 20, 1:30 p.m.; and "Preaching and the World," October 20, 7:30 p.m.

PIECING TOGETHER A MINISTRY

The church responds to AIDS



The ministries of several alumni/ae can be woven, like the patches of a quilt, into patterns that commemorate the Christian response of caring for those who suffer.

By Margaret Ryan-Atkinson

Upon visiting the NAMES Project building in San Francisco during the spring of 1989, Sara E. Bradley first examined the panels that were sent from across the country to be sewn into the AIDS quilt. The quilt, a work-in-progress composed of numerous hand-woven panels commemorating those who have died of Acquired Immunodeficiency Syndrome, has been displayed nationally over the past five years (including a stop at Princeton Seminary for the 1988 World AIDS Day). Each of its tens of thousands of

patches is approximately the size of a coffin, and each is woven with designs or clothing favored by the person who has died of AIDS.

"I'm a weaver," explains Sara, a 1971 Princeton graduate who has worked in AIDS ministry since 1986. "I was standing at this one particular patch, admiring the craftsmanship, when it hit me: This is a human life."

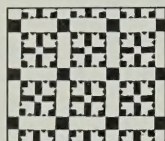
"I just broke down and cried."

Since then more panels have been added to the quilt, until today it could cover about ten acres — a graphic example of the devastation brought about by AIDS. Since its discovery in 1981,

AIDS has claimed more than 100,000 lives in America. It is a disease that knows no prejudice — homosexuals, heterosexuals, drug abusers, adults, and children have all been prey to its ravages, as well as to a social stigma that leaves them feeling abandoned and shunned by the general population.

In response to this growing pandemic, many churches have established outreach programs not only for people with AIDS and their families, but also for the community at large. Among those who have responded are many Princeton Seminary graduates. Below are the individual stories of several alumni/ae who have

begun AIDS ministries. They range from pastors of large churches to volunteers in small community programs, and their work, like the AIDS quilt, is as unique as the people to whom they minister. But together they are forming their own type of quilt that commemorates the Christian response of caring, warmth, and love for those who suffer.



"At one point I dreamed I would be a medical missionary, and this is a way of fulfilling my dream," Sara Bradley

explains. Although she is presently attempting to establish an ecumenical AIDS ministry in upper New York State, from 1986 through 1988 Bradley volunteered at Omega House, a hospice for men with full-blown AIDS in Houston, Texas. "We were like orderlies," she says of her work there. She would change linens, offer physical therapy to patients, and sometimes just be a friend. "I used to call them 'my boys,'" she says fondly.

The first patient whom Bradley met at the hospice was a gay man named Greg. "I found out he liked [musical] tapes," she says, "and so I used to bring them and we'd listen to all kinds of music. He liked 'Amazing Grace,' which is the theme song of people with AIDS." Another of Greg's favorites was "Hoe Down," a fast-paced, upbeat song by the rock group Emerson, Lake, and Palmer.

As the disease progressed, Greg began inquiring about a nearby Baptist church, and he asked the minister to come to talk with him. "As with any person who is dying, [a person with AIDS] will wonder, 'What is going to happen to me?'" Bradley explains. "With AIDS, it's a combination of reconciliation, if possible, with family and friends, and reconciliation with God. Sometimes the reconciliation with the family and friends is impossible. But it's never impossible with God."

After several meetings with the minister, Greg was received into the Baptist Church. He died shortly afterward, and the minister presided over his funeral. Bradley was one of those in attendance. Greg had prepared much of the service and, given his affinity to music, a pre-recorded tape played throughout the service. Naturally, "Amazing Grace" was one of the songs offered for reflection.

The service concluded with the benediction, and the mourners stood. Sud-

Since its discovery in 1981, AIDS has claimed more than 100,000 lives in America. In 1990 the World Health Organization estimated that ten million children and infants worldwide will have been infected with the HIV virus by the year 2000, and ten million uninfected children will have been left orphaned.

denly, through the loudspeakers came "Hoe Down."

"We all just looked at each other and laughed through our tears," Bradley recalls with the warmth of one who understands a friend's humor. "It was such a moment of joy."



The joy that Bradley and those mourners felt at Greg's funeral could only be matched, perhaps, by the thrill four-year-old Emily Hicks experienced last year at Christmas. The daughter of Michael Hicks ('79 Th.M.) and Barbara Kalehoff Hicks ('84 M.Div.), Emily spent Christmas Eve and Christmas Day with two participants in Common Ground, an Atlanta AIDS center at which she and her mother volunteer.

Since February 1991, Barbara and Emily have spent each Thursday at the center, where they share conversation, laughs, and meals with men and women who either have AIDS or have tested HIV-positive. When Barbara learned that two of the men who visit there would be spending Christmas alone, she invited them to spend it with her family. From that invitation "things just snowballed," she recalls warmly. The men went to services with the Hickses on Christmas Eve, then stayed overnight and celebrated Christmas Day with the family. "I think Emily was more excited about them coming than she was about Santa Claus!" Barbara says.

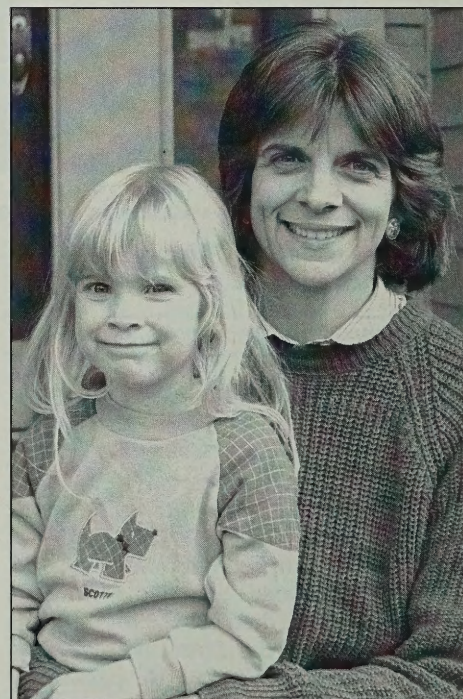
Approximately twenty people with AIDS attend the programs offered by Common Ground, which is part of the AIDS Interfaith Network in Atlanta. "What we found down here," says Barbara, "is that a lot of people, once

they're diagnosed or once they've gotten to the point where they can't work but are not really sick, end up sitting in their apartments with nothing to do." And so the center offers them an alternative.

The day begins with a meditation and reading from *The Color of Light*, a daily reflection book for people with AIDS by Perry Tillerhaas. This forty-five-minute session is followed by a casual social time until lunch arrives. (Several churches in the area alternate days to provide the meal.) Guest speakers, artists, and therapists fill the afternoons with workshops, lessons, and presentations.

"It is not an inherently religious program," says Barbara, who served as associate pastor of the First Presbyterian Church in Ewing, New Jersey, until the family moved to Georgia last year. In fact, she did not tell many of the people at Common Ground that she is an ordained minister. "I'm not there as clergy," she says. "I went there as Barbara because I felt, 'What can I do for them?' And mostly what I do is be there with them. I talk with them, I play with them. We get silly."

Emily, Barbara says with excitement, "is the only little kid that goes down there, and she has become like their mascot. She brings a lot of life and silliness. The people there will act like four-year-olds when she's around."

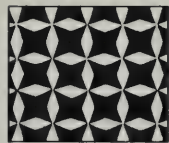


Barbara Kalehoff Hicks ('84 M.Div.) and her four-year-old daughter, Emily, spend each Thursday volunteering at an Atlanta AIDS center.

Often people ask her if she fears for Emily — not only that her daughter may contract AIDS, but also that Emily will have to face the ultimate death of the people she visits every week. Barbara, however, has no apprehensions.

"I have tried to keep up with the latest medical reports on AIDS...and I know you can't get it by using the same utensils," she explains. As for exposing Emily to the emotional separation of death, Barbara says, "I've thought about it, but it is a fact of life. And what Emily brings to these people and what they give to her will at some point far outweigh [such considerations]."

Summing up her work, Barbara says, "I think people who have AIDS and those who are touched by AIDS need the love and care and acceptance of the Christian community. If I, just as a concerned Christian, can bring some of that love and acceptance to them as they struggle, then I will feel really good."



That love and acceptance of the Christian community was precisely what David Dugan Prince ('58 M.Div.), pastor of the First Presbyterian Church in Ewing, New Jersey, wanted his congregation to demonstrate to those suffering with AIDS. In conjunction with the Hyacinth Foundation of New Jersey, a community outreach program for people with AIDS and their families, the church offers a monthly dinner for people with the AIDS virus and their guests.

Invitations and reservations are made through the foundation, and the church acts as host, providing volunteers who prepare and serve the meal and then join those invited for dinner. These guests run the gamut "from people who have been diagnosed HIV-positive but have not yet had symptoms of AIDS, to people who are very sick and need assistance getting into the room," Prince says. "What we find with these people is that they are very lonely. Often their families don't want much to do with them."

Prince, who is approaching his twentieth anniversary as pastor in Ewing, says the church has about 750 members. "It's a mixed congregation," he describes. "We have mostly traditional Christians, although we are now touching the gay community." When he was approached to host the dinner by a church member, Prince decided that a series of educational programs should first be conducted for the entire congregation.

"By now, [AIDS] has affected every congregation across the country," Daniel Smith says. "The issue of how one contracted the disease is not the focus of pastoral care or of our theological concern."

When the topic was discussed at the next session meeting, however, a consensus could not be reached. Undaunted, the pastor encouraged further study among the session members, and at the following meeting the idea was unanimously approved.

The next step was to seek volunteers. "We were surprised," Prince says proudly. "We had more than enough volunteers to staff the dinner for the whole year. The educational series had helped people to understand what the issues were. It alleviated their fears."

Since the first dinner last June, the number of guests has nearly doubled from twenty to forty. And while the

church tries to keep the number of volunteers for each supper to a maximum of seven, Prince notes that "quite a few friendships have developed [between the volunteers and the guests], and a couple of volunteers have come back month after month."

Perhaps even more profound was the experience of two men with AIDS — one from a Catholic upbringing and one from a fundamentalist Christian background — who began attending Sunday service at the Presbyterian church. "They felt that people of the church, and I as their minister, were very non-judgmental and very affirming of them as human beings," Prince says. "Since they began attending, they have said rather eloquently that the Sunday morning service is the most important event of their week. They have found a way to express the faith that was very important to them for a long time, but which they could not really celebrate in a church situation."

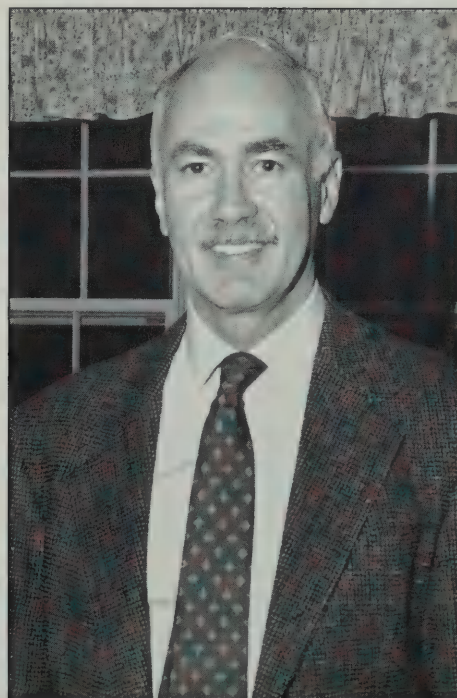
"I think that people with AIDS who [find spirituality an important dimension of their lives] have not known there is a community where they do not have to hide their identities. The thrust of my ministry has been to help this congregation become a welcoming, affirming, reconciling, healing group of people. I feel good as the pastor of this church."



As pastor of the West Hollywood Presbyterian Church in California, Daniel E. Smith ('78 M.Div.) knows well the spiritual needs of his congregation. "Our congregation is predominantly lesbian and gay," Smith says, noting that when he arrived at the church in 1984, some members of the congregation already knew they were infected with the AIDS virus.

At that time, he adds, society's fear of the disease was at a higher level than it is now. "Many a time I would find a person in the hospital with their food tray outside the door," he says. "Doctors and nurses didn't want to go in. You had to wear gloves and gowns and masks — everything except an umbrella."

Three church members asked that the church form a spiritual support group for people with AIDS and those who were HIV-positive. Thus began its AIDS ministry. Today, in addition to the support group, the church offers retreats, hospital visitations, pastoral care, memorial services, counseling, and



The church pastored by David Dugan Prince ('58 M.Div.) holds monthly dinners for people infected with the AIDS virus and their guests.

photo by Mike Bongart

Bible study. "We are involved in the whole process of helping a person from the time of the diagnosis to death," Smith says. Recently, through a grant from the General Assembly, the church was able to hire a full-time associate pastor to oversee its AIDS ministry.

"Nineteen eighty-four feels like a thousand years ago," he adds, "in terms of the toll that the AIDS health crisis has taken in the community of faith here in this church and across the United States."

To help document that change, in 1988 Smith produced a videotape that offers leadership tips for those ministering to people with AIDS. Titled *A Time for Caring: A Pastoral Approach for Persons With AIDS*, the tape was made through the Lazarus Project, a program of reconciliation between the lesbian and gay community and the church. It features Smith working with a person with AIDS and offers the life stories of two church members who had AIDS and have since died.

Also profiled in the tape are a few mothers of men who died of AIDS. The women relate their feelings of isolation and shame upon discovering that their children were dying with the disease. "Of all the death and dying experiences," Smith says, "nothing is more difficult for a parent than to lose a child."

And when the child is lost to a disease that carries the social stigma that AIDS does, the trauma is doubled. Recognizing the need to help the survivors, the church has established a support system in which church members help parents to find places where they can share their pain and their fears. "We have parents who are grieving in Presbyterian churches and can't even share their grief openly," Smith says, "primarily because of the attitudes of pastors and church people about people with AIDS. Until recently the majority of people with AIDS were gay men, and the churches felt this was an issue that wasn't going to affect them. But clearly by now it has affected every congregation across the country."

Even to this day, Smith adds, there is still very little in terms of spiritual care available. "There was a real void in the Los Angeles churches, and we began filling that," he says. Ultimately, he would like to see more churches helping people with AIDS; as he explains, "The issue of how one contracted the disease is not the focus of pastoral care or of our theological concern."

"When you're with people who have AIDS and you've built up a trust level, they begin to want to talk about the most life-mattering things," Olive Haynes says. "They begin to wonder about God and what life is all about. You come away just transformed."



As community outreach director of the Solana Beach Presbyterian Church in San Diego, California, Olive D.

Haynes ('73 M.Div.) understands many of the pastoral care duties involved in working with people with AIDS. When Haynes arrived at Solana Beach more than three years ago, she encountered a congregation that had a tremendous apathy to the disease and its ravages.

"It was hard for me to even mention AIDS to people," she recalls. "Many people asked, 'What's that got to do with us? That's *them*.' Of course, 'them' meant the male homosexual popula-

tion. [The congregation] just wanted to turn away from the problem."

But Haynes knew she could not turn her back on AIDS. She joined the board of directors of Ariel House, a residential home for men with full-blown AIDS. And, undaunted by the indifference, Haynes regularly petitioned her congregation to volunteer at the home and to donate food, clothing, or linens.

Her requests did not fall upon deaf ears. Over the past three years, many residents have shed their apathy and befriended the fourteen residents at the home, donating their time as well as holiday dinners and gifts. One couple from Haynes's church even donated the down payment for a new residence.

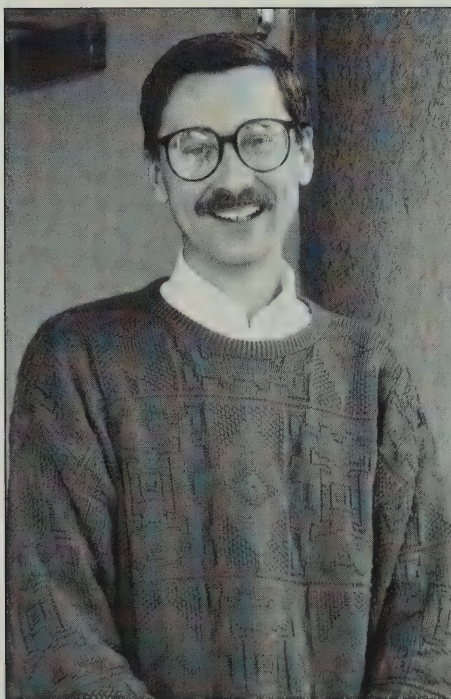
Haynes cites the example of one woman who prepared Thanksgiving dinner and, along with her family, spent Christmas Eve at the home partaking in festivities that for many of the residents would be their last. Yet perhaps her greatest gift was to a young man who had been rejected by his family—"His own mother wouldn't even go see him," Haynes says.

"This woman arrived at the house one day and found the young man quite upset," she continues. "He was too weak to send out his Christmas cards, and he knew this was his last Christmas. She sat down and wrote them all out." She also later invited the man to her beachfront home for a weekend in which he could enjoy the serenity offered by the shore.

That compassion is not restricted to Ariel House, Haynes adds; in 1990 nine church members traveled with her to Africa and volunteered in a hospital where more than half of the patients had AIDS. "Bit by bit, it's been...very exciting and moving to see how [the congregation has] come around to being a very compassionate and open community," she says.

Haynes is now working to establish a home for children with AIDS. The house, which is awaiting funding, would be located about three blocks from the University of San Diego Medical Center. It is "ideal," Haynes says, "because the mothers can come with their children and stay at the house overnight, have whatever care they need, and then be able to walk over to the center. Most of these women are economically deprived, and many have missed appointments because they had to come great distances and couldn't find transportation."

For Haynes, helping people with AIDS

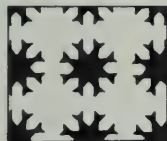


Daniel E. Smith ('78 M.Div.) produced a videotape, *A Time for Caring*, that offers leadership tips for those ministering to people with AIDS.

photo by Santiago Rodriguez

has been one of the most rewarding experiences of her ministry. "I have always appreciated being with people at the cutting edge of life," she says. "When you're with people who have AIDS and you've built up a trust level, they begin to want to talk about the most life-mattering things. They begin to wonder about God and what life is all about. You come away just transformed."

"I find it a wonderful privilege to be able to share with a person in that situation and to let them know that the situation is not hopeless, that there is a God who loves them, who understands them, who is willing to accept them just the way they are. If that isn't what ministry's all about, I don't know what is."



Perhaps there is no other work in AIDS ministry that requires more individual attention than working as a "buddy" to a person with AIDS. "You share at such an intimate level," says Lisanne Finston ('91 M.Div.), who began working with those suffering from AIDS more than six years ago, when she discovered that a friend was dying of the disease. Although Finston is primarily interested in pursuing an urban ministry — she is the coordinator of outreach ministries for the United Methodist Church at New Brunswick in New Brunswick, New Jersey — she has found her AIDS work rewarding, demanding, and necessary.

A buddy, Finston describes, is essentially a well-versed and AIDS-educated friend who lends emotional support, as well as personal service, to a person with AIDS. "It requires a full-time commitment in terms of faith and energy and time," she says. "It requires taking people shopping and helping them make phone calls and advocating for them with the social service system. It requires talking with the family members, to help them understand the needs of the person."

Those needs, Finston says, can be as diverse as each individual. "I've known, through the church and through being a buddy, people with AIDS who have excellent support systems — family and friends who care for them and help them through the process," she says. "But I've also seen and experienced — through my buddy that I'm working with now — the kind of people who have no support system, no network. [They] have been rejected by those who are close to

"After the initial shock [of my friend's death] wore off, there was this calm at the eye of the emotional storm," Lisanne Finston says. "I was able to understand that all of the 'hows' and 'whys' the issue raises are not what is most important. What's most important is the love and...the life of a human being."

them because they have AIDS, [and they] refuse to seek out help because they fear [more] rejection."

Finston has had three buddies over the past several years, all of whom were assigned through the Hyacinth Foundation's Buddy Program. Her present buddy is a woman who is an active drug addict with no family or friends from whom she can draw support. "She's in her last stages and, at this point, is in and out of the hospital every two or three weeks," Finston says. When she began working with her buddy two years ago, the woman was homeless and alienated from her family. Since then, with Finston's help, she has found an apartment and

become economically self-sufficient.

Finston offers her support even though she has not agreed with some of her buddy's choices. "You tend to get close to people with AIDS," she says. "It's very difficult. It's sort of the curse and blessing of working with people who are going through such an intense emotional time in their lives. I don't even know if the actual death is worse than the end stages and dealing with the dying. I think that the death is actually a release, because people with AIDS just suffer so intensely."

Recalling the death of her friend, Finston remembers that "after the initial shock wore off, there was this calm at the eye of the emotional storm where...I was able to understand that all of the 'hows' and 'whys' the issue raises are not what is most important. What's most important is the love and...the life of the human being. And AIDS doesn't really equal death. AIDS is another step on the journey."



That journey is one upon which many more alumni/ae will embark before the turn of the century. In 1990 the World Health Organization estimated that ten million children and infants worldwide will have been infected with the HIV virus by the year 2000, and most will have died of AIDS. Additionally, ten million uninfected children will have been left orphaned by the ravages the disease will have inflicted on their parents.

There are now a number of pediatric AIDS programs developing throughout the nation, and many alumni/ae are working to foster them. Other alums are serving with AIDS networks (particularly the Presbyterian AIDS Network, a constituency group of the Presbyterian Health, Education, and Welfare Association), promoting education and resources for pastors, congregations, and people with AIDS. As the disease spreads, the need for spiritual and material outreach programs — along with Christian kindness — will continue to grow. Undoubtedly, more panels will be added to the AIDS quilt. So, too, will the stories of ministers, laypeople, and people with AIDS be woven into rich patterns that celebrate the love of human beings for one another. For such a purpose, perhaps no quilt can be too large or too warm. ■

Margaret Ryan-Atkinson is a free-lance writer who lives in Langhorne, PA.



The Seminary displayed several panels of the national AIDS quilt in Miller Chapel for the 1988 World AIDS Day; each patch commemorates a person who has died of the disease.

photo by Kevin Birch

TALES FROM

From a whalebone cane to a photo of the Confederate student who made Brown Hall possible, historical treasures are bringing new perspectives to the Princeton tradition

By Rich Youmans

William Harris holds the cane gingerly in his two outstretched palms. "This dates back to about 1824," he says with an accent that betrays his Midwestern roots. "It was carved from a whale's tusk by a tribal chief on one of the Hawaiian islands. Some of the first missionaries there came from Princeton Seminary."

Standing in the basement of Speer Library, surrounded by shelves of historical artifacts and rare books, Harris is in his element. He runs a finger over the knobbed handle with its lacy carvings and ebony inlays. The cane measures only a few feet — more the size of a baton than a staff — but its significance in Seminary history cannot be gauged by height or heft.

One of those early missionaries, Harris continues, was a preacher by the name of Charles Stewart, who graduated from Princeton in 1821. When Stewart was preparing to return home, one of the local chieftains said he wanted to send a gift to Stewart's chieftain — who was Archibald Alexander, the head of the Seminary and its first professor. So Stewart brought back the cane.

One autumn night in 1851 Alexander sent for the Seminary's third professor, Charles Hodge. "Dr. Alexander was very sick, and he knew he wasn't going to live long," Harris relates. "He told Hodge that, since they had been together all these years, he was giving him the charge of the Seminary, and that Hodge

would carry on the traditions they'd established. Then Dr. Alexander took this cane and gave it to Hodge as a mantle of orthodoxy. It was Alexander's idea that the cane would be passed down through the years as a staff of leadership."

But instead of being passed down, the cane was tucked away, as were so many artifacts — paintings, records, letters, photographs — accumulated over the Seminary's history. Ultimately, when Speer Library was built in 1957, these items were stored in the building's basement.

Since 1988, however, when Bill Harris came to Princeton as its first librarian for archives and special collections, the Seminary's heritage has slowly been resurrected from the basement shadows: paintings have been restored, papers organized and filed, and photographs catalogued. The English author Gilbert Keith Chesterton once wrote, "[Those] in history who have really done anything with the future have had their eyes fixed on the past." The sentiment could serve as Harris's motto. "I want our faculty and students to see they have a tradition worth looking at," the archivist says of his efforts. "I want them to look at the past, and to learn from it."

Much hard work has gone into achieving that aim since Harris's arrival from the Indiana State Library in Indianapolis, where he had supervised the genealogy and local history division. Harris, archival associate Henry MacAdam, and several student assistants have spent countless hours exhuming, restoring,



The archives include numerous historical photos of Princeton.

and preserving all the various historical treasures stored in Speer. Thousands of historic letters and records have been retrieved from cardboard boxes and photocopied onto acid-free paper to ensure they will survive for future scholars. And almost a dozen paintings — including some that date back about two hundred years — have been removed from storerooms and restored by artists in New York City and Philadelphia.

"We found some very valuable portraits," the archivist says. "We have one of Charles Hodge that was done in 1822 by Charles Wilson Peale. And a portrait of Robert Stuart [who financed the construction of Stuart Hall] was painted by Raimundo de Madrazo, the court painter for the King of Spain from 1860 to 1900." Many of these portraits now hang in Stuart Hall and the Mackay Campus Center.

THE ARCHIVES



cluding this 1896 shot of students relaxing in Hodge Hall.

As can be expected when dealing with a history that dates back almost two centuries, the task can sometimes seem endless; Harris estimates that he and his team have attended to only one-tenth of the archival material. Still, what they *have* found and organized has brought new perspectives on Princeton's tradition as a world-class institution, and has attracted scholars from all parts of the nation and even abroad.

"One of the things that pleases me so much is to bring out the papers of past Seminary professors and see them inspire modern scholars," Harris says. "It's as though these men were still teaching."

Occasionally the papers yield some surprises. Professor Benjamin Breckinridge Warfield, who taught theology at Princeton from 1885 to 1921, is usually thought of today as "a crusty old conservative," Harris says. His papers, however, reveal another side to the man.

"Warfield was one of the most distinguished thinkers who ever taught at Princeton, and he was always on the cutting edge [of theology]," Harris explains. "For instance, he was very open in some ways to evolution, to the notion that there was a development of both thought and species — though he insisted on God's providence guiding the process."

"Warfield had an awful problem with conservative Protestants saying it was all trash — Darwin, evolution, the whole business about the Scopes trial. Here you had at Princeton a traditional Christian thinker calling on the church to be respectful of the evidence of science, and that is very significant for those people who are trying to understand the history of thought in America."

A Princeton alumnus himself ('54 M.Div. and '57 Th.M.), Harris takes visible delight in his archival finds, particularly when they humanize the Seminary's old image as a rigid, bloodless environment. "People always think Princeton back then was as dry as dust, but there were a lot of little human interest stories," he says with the enthusiasm of a child who's collected a basketful of bright Easter eggs. "We've got a great picture of the Hodge children playing Civil War games out on the lawn; the boys have got guns, the girls are dressed up like nurses, they've got a regular camp with a flag up, and they look like they're having a wonderful time."

Other treasures that Harris and his staff have found include the original Seminary plan, adopted in 1811 by the General Assembly of the Presbyterian Church (USA); numerous letters written by missionaries between 1822 and the 1920s; and the first minutes of the Seminary's original board of directors. They've also discovered various mementoes and photos of Princeton professors,

"One of the things that pleases me so much is to bring out the papers of past Seminary professors and see them inspire modern scholars," says archivist Bill Harris. "It's as though these men were still teaching."

administrators, and students, including the pocket calendar (complete with penciled notations) of Archibald Alexander, and the inkwell and reading spectacles of Charles Hodge.

Yet despite having enough archival material to keep him busy well into the next century, Harris is constantly looking for new acquisitions. Auction houses and book dealers will occasionally call with news of a rare notebook that once belonged to a Princeton professor, and children of alumni/ae will donate letters and papers that had been stored away in attics.

And, in the tradition of many a folklorist, Harris has begun taping the memories of various alumni/ae he's encountered through his research. "We've discovered things through oral histories that had never been written down," he says, "and would otherwise have been lost." He particularly enjoys one tale of Hodge, in which the distinguished professor recommended that an underdeveloped student build himself up by drinking "good German beer." Such stories, the archivist says, contribute to the warmth and color of people who



Above: Bill Harris (standing) and visiting lecturer Y. Carl Furuya examine the papers of Professor B. B. Warfield.

Right: A sampling of the Seminary archives: a class photograph album dating back to 1864; the inkwell and reading spectacles of Professor Charles Hodge; the minutes of the Seminary's original board of directors; the gavel of former president John Mackay; and the original plan for the Seminary, which was adopted in 1811 by the Presbyterian Church (USA).



have traditionally been depicted as "grim and hard as nails."

Remembering Princeton's forebearers is important to Harris, who views the Seminary community as an extended family. "These people and what they stood for are all part of our tradition; it's just family loyalty to be concerned about them," he says. There is the story of Betsy Stockton, for instance, a young black slave who was owned by the Seminary's first treasurer, Ashbel Green, around 1820. "Green saw she was very bright, and he asked some of the Seminary students — one of whom was Charles Stewart — to tutor her," Harris says. "She could almost be considered our first alumna." Green soon granted Betsy her freedom, and she accompanied Stewart and the rest of the missionaries to Hawaii, where she established the first school on Maui; ultimately she founded Princeton's first black Presbyterian church, the Witherspoon Street Presbyterian Church, as well as its first school for black children. Knowing such illustrious people have been connected with Princeton, Harris explains, can help today's seminarians understand the tradition into which they've

entered. "It's just like the need to remember our grandparents; it gives us a sense of our character," he says.

These remembrances can also provide important examples of Christian charity. One historical photo that Harris has found shows a Confederate soldier from Virginia, Henry Branch, who had been captured early in the Civil War and released on his word of honor not to fight again. Alone in the northern states, he requested admission to the Seminary and was promptly welcomed. The head of Princeton at that time was Professor Hodge, who before the war had been negotiating with the owner of the Baltimore and Ohio Railroad, Isabella Brown, for funds to build a new dormitory. Brown, who lived in Baltimore but was a secessionist at heart, broke off all talks with Princeton at the war's outbreak.

"She said she wasn't going to support anything up in Yankeeland," Harris says with a chuckle. "But when she later heard this Virginian had been taken in and welcomed by the Seminary community, she sent word that if the Seminary was behaving that way, she'd just build its dormitory, and she sent a check for \$30,000.

"Such stories need to be remembered

because they show profoundly Christian acts. I think our institutional past is a rich source of education and inspiration; it can give us a better perspective on what Christianity is all about, and help to shape our spirits."

Some of these tales may appear in a short book on the Seminary's history, which a local historian is now preparing. However, there no doubt will always be more stories to record as Harris continues to plumb the depths of Seminary history and discover new facts and anecdotes, remembrances and revelations. He is like a prospector, sifting through the dirt and dust of the past until the valuable nuggets glitter — and, hopefully, attract the eyes of those in the Seminary community.

"Students come [to the archive] from all over the world, but our own people are just now beginning to show an interest," Harris says. "I want to encourage that. I want our faculty and students to see there's a lot of good here. I don't want them to parrot what Archibald Alexander said, or what Charles Hodge said. I just want them to look back over Princeton's past, and see there's a lot worth carrying into the future." ■

“To Teach People Democracy ...Is a Good Dream”

This past fall, Hungarian bishop Károly Tóth

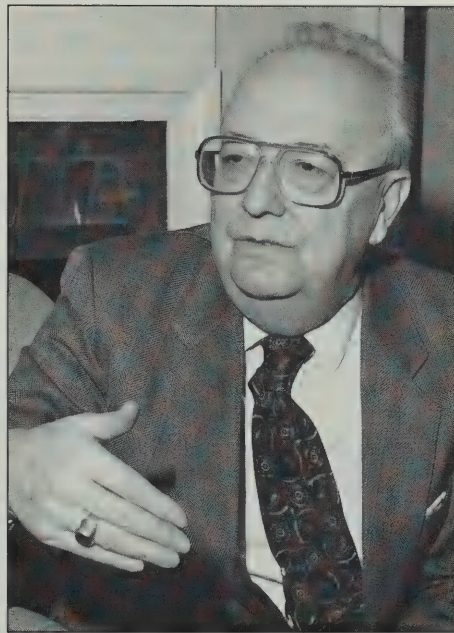
gave Princeton
seminarians new
insights into a turbulent
Eastern Europe

By Barbara Chaapel

Károly Tóth was twenty-four when John Mackay visited Budapest in 1955 for the anniversary celebration of the Budapest School. When the Princeton Seminary president was awarded an honorary degree that day, Tóth was in the assembly and caught sight of him from afar. Never did the young theological student dream that he would one day come to Princeton Seminary. But this past fall term found Tóth, now a bishop in the Reformed Church in Hungary, teaching in the classrooms of Stuart Hall — as the first John A. Mackay Professor of World Christianity.

It seems fitting that the Mackay chair, established to periodically bring to the campus theological voices from beyond the North American and Western European contexts, should be occupied first by Tóth. Beginning with that visit to Hungary by Dr. Mackay, Princeton Seminary has forged a strong bond with the Reformed Christians of this Eastern European nation whose political boundaries have dramatically shifted but whose national church has remained united.

In an interview conducted at the end of the term (just before he would return to his native Hungary), Tóth narrated his church's story. Listening to him describe the faith of Hungarian Reformed Christians throughout a fierce history is like listening to a movement of a Mahler symphony where one strong musical motif startlingly emerges over a cacophony of sounds played by diverse instruments. Tóth told of the 3.5 million Hungarian Reformed Christians in Hungary, Czechoslovakia, Russia, Romania, and Yugoslavia who have had to accommodate different cultures and governments in their struggle to articulate their faith. He told of the largest Protestant denomination in Central and Eastern Europe and its struggle to survive. And he catalogued the history of his church: the defeat of Hungary by



photos by Mike Bongart

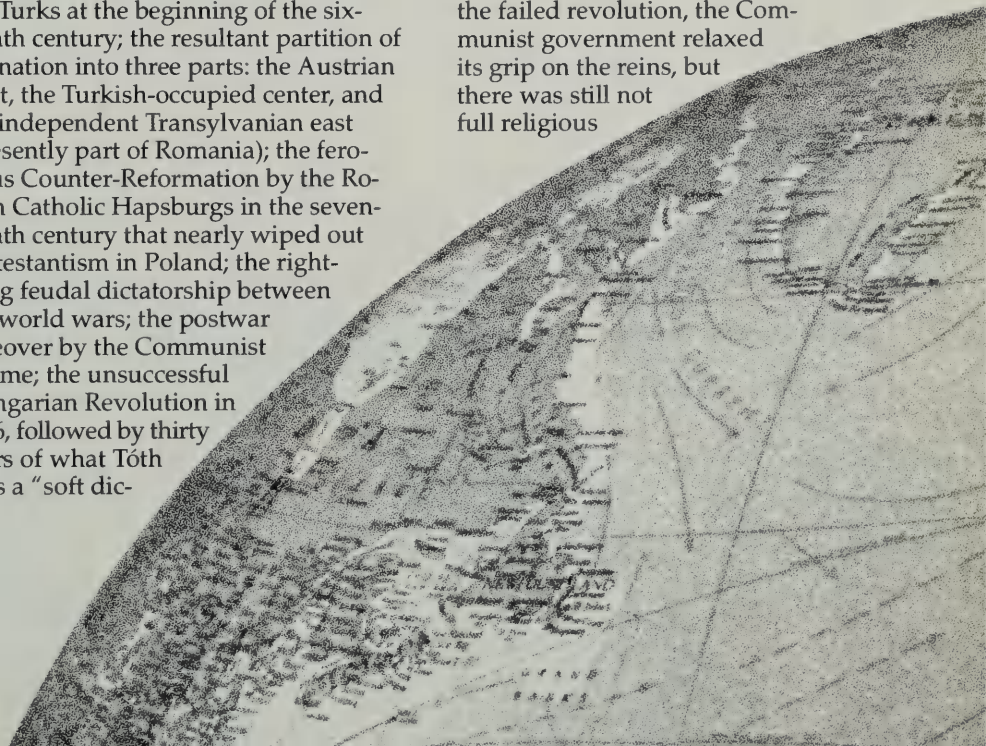
the Turks at the beginning of the sixteenth century; the resultant partition of the nation into three parts: the Austrian west, the Turkish-occupied center, and the independent Transylvanian east (presently part of Romania); the ferocious Counter-Reformation by the Roman Catholic Hapsburgs in the seventeenth century that nearly wiped out Protestantism in Poland; the right-wing feudal dictatorship between the world wars; the postwar takeover by the Communist regime; the unsuccessful Hungarian Revolution in 1956, followed by thirty years of what Tóth calls a “soft dic-

tatorship”; and, finally, the defeat of Communism and the opening up of the Eastern bloc.

Through it all, Tóth believes, the church has been spiritually united by a strong Calvinistic tradition. Hungarian Reformed churches in every country use the same translation of the Bible, worship in the same language, and proclaim the same confession of faith. “It is a church undivided since the Reformation,” Tóth explained. “Although it has maintained this spiritual integrity, it has not been without difficulty.”

“During the dictatorship the church became very nationalistic, even turning a blind eye on the poverty of the people. After World War II, out of a sense of guilt, the majority of church leaders moved to seek a compromise with the new regime (which was not initially Communist), thinking it would put the church back in solidarity with the people.”

“We soon became disappointed with Communism. Harsh restrictions were placed on church life, and we were allowed to worship only on the condition that we accept these restrictions. After the failed revolution, the Communist government relaxed its grip on the reins, but there was still not full religious



freedom. As Visser 't Hooft [an ecumenical statesman who was a founder and first general secretary of the World Council of Churches] once said, religion was not eradicated, just domesticated. And in Transylvania, Reformed Christians were actually persecuted."

Hardest for Tóth was the government's decision in 1952 to take away all the church's colleges and nationalize them. He had begun his theological studies in 1950 at Papa College (established in a small town in western Hungary in 1531 just after the Reformation). When it was closed, he was forced to go to Budapest to finish his degree. "Losing the schools was a great blow to the church," he said. "They were our precious gems."

It was at the end of his seminary studies that he met Mackay's successor, President James McCord. McCord made almost yearly journeys to Hungary, often with delegations of the World Council of Churches or the World Alliance of Reformed Churches. Tóth met him there in 1956.

"I was sent to the airport to pick up Dr. McCord and Dr. Eugene Carson Blake and take them to their hotel," Tóth said. "I was excited and very worried about how I would manage my English. But they were very kind to me. I think my friendship with Dr. McCord began that day."

"Dr. McCord was always interested in the relationship between the American church and the Reformed Church in Hungary. He used to tell people that one of the greatest churches in the world was living in Eastern Europe."

Soon after that meeting, the church sent Tóth to France as a World Council of Churches scholarship student. He came home with a love of ecumenics that defined his ministry from that time forward. He earned his doctorate in ecumenics from the Theological Faculty in Debrecen, was ordained, and began work in the ecumenical department of his synod. In 1977 he became a vice-president of the World Alliance of Reformed Churches, and six years later he joined the Central Committee of the World Council of Churches. He was also elected in 1983 as bishop of the Danubian district of the Reformed

Church in Hungary, and later was named president of the synod.

It was the voice of this man and the story of this church that President Thomas W. Gillespie coveted for Princeton students this past term. Károly Tóth had lived through the struggles of his church as Eastern Europe painfully changed. That firsthand experience, Gillespie knew, offered an indisputable advantage over books and articles in teaching American seminarians the theological history of a sister church.

Tóth taught two elective courses: "Christian Life and Witness in Eastern Europe: The Church in a Marxist Society," and "The Ecumenical Movement in Europe: Problems and Prospects." He taught between thirty and forty students and was surprised to discover both that they did not know much about the church in Eastern Europe and that they were deeply interested in learning.

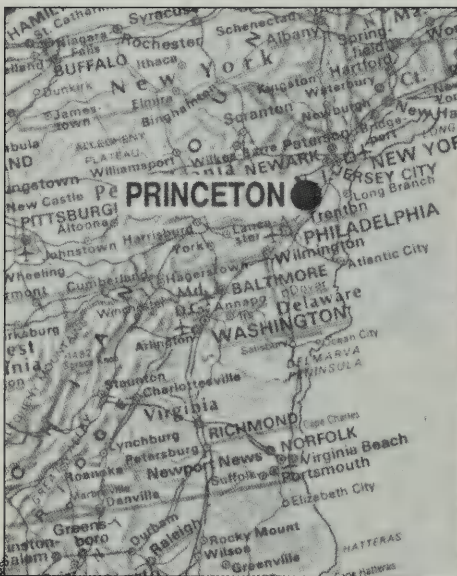
"We had the difficulties of language at the beginning," he recalled. "Half of my students were Korean and half were

American. They all had to get used to my way of speaking, and I to theirs. I worked hard preparing all my lectures in writing, trying to think of everything that would be useful to the students. They responded very favorably.

"We had wonderful discussions in preceptorials. I wanted them to ask me questions and offer critique of what I was teaching them. Their primary interests went in two directions — the philosophical relationship of Christianity and Marxism, and the prophetic role of the Hungarian church in addressing social justice issues."

Tóth was quick to talk about not only what he taught at Princeton, but also what he learned from his students. "I was teaching here, but I was also learning here," he said with a twinkle in his eye. "I do not like people to say that I can only teach!"

What he learned he summarized in three words: tolerance, respect, and openness. "In the most positive way, American students are liberal," he said. "They are interested in knowing everyone's views, and the differences among those views. All without the spirit of enmity. That is tolerance."



"By respect, I mean that if a person rejects another's point of view, there is still respect for the person. And there is an openness in this American seminary, an atmosphere beneficial to promoting research and inquiry, a freedom to think that is much stronger than we have in Hungary."

When he left Princeton at the end of January, Tóth carried these values home with him, for he believes his fellow countrymen and women must learn more tolerance and openness in both church and politics. "In Hungary, if someone expresses a different viewpoint, they are seen as the enemy and must be destroyed," he explained. "In a democracy we must learn to disagree more gently."

The Reformed Church in Hungary to which he returns is in a state of spiritual and emotional turbulence, according to Tóth. "Everyone wants to taste and test the new freedom every day," he said. "There are many mutual denunciations and recriminations in the church because of the variety of ways church leaders reacted to the Communists. Some compromised to survive. Others opposed the regime. Others deserted the church."

"But even with these pressures, [as well as] the burden of secularization and a decrease in numbers, the church has undergone a spiritual deepening. Those who remained faithful really had to live their faith in trying circumstances."

"Some will say there was no church in Hungary during Communism. They are wrong. There were hundreds and hundreds of ordinary pastors and hundreds of thousands of faithful laypeople who maintained the church and served the Lord. God's grace working through these people saved the church."

A year ago, Tóth began an ecumenical study center in Hungary to help churches become less preoccupied with their internal problems and commit more energy to their relations with other Christian communions in Eastern and Western Europe. He looked forward to taking up that work on his return.

"It is my dream that the center will help the Hungarian Reformed Church — which is a minority church living between two great giants, the Roman Catholic Church in the West and the

Eastern Orthodox Church in the East — to learn how better to relate to its neighbors in a spirit of cooperation and friendship," he said.

Under Tóth's leadership, the center has produced two studies. The first is what he calls a practical guide for Hungarian Protestants on the occasion of the Pope's recent visit to Hungary. "I knew it was important that our local churches know how to behave," he explained. "I didn't want us either to be inhospitable or to give up our identity, but rather to learn how to be ecumenical. So we wrote a booklet in language that could be understood by laypeople."

Tóth considers the guide a huge success; over 4,600 copies were distributed, and churches requested even more. The booklet deals with such questions as these: In what spirit should Protestant churches receive the Pope? What kind of man is the Pope? What kind of church is the Pope leading? What are both the common heritage of and the basic differences between the Reformed Church in Hungary and the Roman Catholic Church?

The second publication is a similar study on sects, charismatic movements, and Christian fundamentalism to help mainline Protestant churches in Eastern Europe understand these phenomena. According to Tóth, both the Roman Catholic Church and several charismatic denominations asked to see the manuscript and were interested in its cooperative approach to evangelism.

Tóth hopes eventually to construct a building that would serve as headquarters for the study center. "It depends a lot on raising the money from Christians in other nations," he said. "Our church has little money to spend on ecumenical relations, but I believe such dialogue between Christian friends is essential to the future of our church and our nation. To teach people democracy, openness, and tolerance is a good dream."

"I learned to dream that dream a long time ago. Dr. McCord once told me that ecumenism is personal friendship. My life has taught me that is true." ■



Rewarding Retirements

Last in a three-part series

Finding Grace In A World Of Gangs And Guns

Working among juveniles who consider life and death as "playthings," Genevieve Kozinski Jacobs is counting her blessings



Genevieve Kozinski Jacobs stands by the entrance to Orange County Juvenile Hall in Santa Ana, CA.

photo by Joanne McCubrey

Editor's Note: This is the last in a series of three articles that explore how some Seminary alumni/ae have occupied themselves during their retirement years. These alumni/ae — Jim Upshaw ('50 M.Div., whose return to non-commercial flying was chronicled in the summer 1991 issue), Paul Wilson ('46 M.Div., whose involvement in Heifer Project International was written about last issue), and Genevieve Kozinski Jacobs ('51 M.R.E.) — prove that retirement need not be the end of a long journey, but a junction to new destinations.

By Rich Youmans

When people retire, they usually look forward to days of relative peace and tranquility — breakfasts with long cups of coffee, afternoons of pleasant pastimes, and evenings of small talk and sunsets. For Genevieve Kozinski Jacobs, one Saturday not too long ago was spent with a teenager who had just put a bullet into another boy's stomach.

It was just another day in her job as probation intake officer at Orange County Juvenile Hall in Santa Ana, CA. Jacobs has worked there part time since her "retirement" in January 1990; for as many as a dozen days every month, during ten-hour shifts, she interviews minors (along with their parents) who have been charged for the first time with felonies, or with misdemeanors in which someone has been injured. That aforementioned Saturday she found three cases waiting for her — two for murder, and one for attempted murder.

"The two who were there for murder had been involved in a gang fight in which two youngsters were shot," she recalls. The other case involved a boy who "was riding in a truck with friends when he saw [a rival gang member] riding on a bicycle. He shot him three times in the back." The bullets went through the boy's stomach and spine, paralyzing him. The case, Jacobs says, is representative of what she regularly encounters in an environment where kids look upon life and death "as playthings."

Jacobs first began working with Orange County's juvenile offenders in 1957, six years after earning a master's degree in religious education from the Seminary. Back then, she says, the kids consisted mostly of incorrigibles and runaways. "There weren't any gang problems, and drugs were just starting," she recalls. "They had uppers and downers, maybe marijuana once in a while."

She served as deputy probation officer until 1965, after which she did not work full time until her husband, Derek, passed away in 1979. Jacobs returned to the Orange County social service system — first in a seven-year stint with the senior services offices, then with the probation department again. She officially retired from full-time work on January 25, 1990, at the age of sixty-three, and on the following day she was rehired as extra help.

"It felt really good to be called back to work," she says. "This job offers me

"I tell them they are responsible [for their lives]," Jacobs says. "If someone gave you a car and told you to drive it to New York City, would you just go? No. You'd need to get a map, get fuel, get supplies; you'd need to know where you're going. That's the same way with life."

a good chance to do some counseling and some soul-searching with these kids. And I think the children relate quite well to an older person; I've had no trouble getting them to talk."

During these talks, Jacobs often will urge the kids to think beyond themselves, and about their responsibilities to others. "Sometimes, when I get some of these tough gang members, I ask them how much a funeral costs," she says. "Here in California, they run about twelve thousand dollars. A lot of the kids are Mexicans, and their mothers do housework or clean motels for minimum wage. I tell them it's not fair to have their parents work all year, only to pay all that money for a funeral. I say, 'Do me a favor, tell your parents you want your body cremated. That way it only costs about eight hundred dollars, and your mother can keep you in a jar at home and know where you are.' They really get scared at that point. They say, 'Hey, ma'am, you're not going to leave me with those deep thoughts, are you?' And I say, 'Yes, I am, because that's what life is about.'"

Jacobs also will encourage the gang members to think beyond their present situation and toward the future. "I tell

them they are responsible [for their lives]," Jacobs says. "If someone gave you a car and told you to drive it to New York City, would you just go? No. You'd need to get a map, get fuel, get supplies; you'd need to know where you're going. That's the same way with life. You'll have a much better journey if you plan how you're going to get there."

As for her own plan, Jacobs has filled her retirement years with a variety of hobbies that help her unwind from the hours at the juvenile hall. She attends classes in weaving and tole painting (a folk art in which decorative designs are painted on wood); she finds both activities "therapeutic." A member of a Methodist church near her Costa Mesa home, she is helping to establish a "telephone reassurance program" for seniors who live alone, as well as a support group for widows and widowers. She belongs to the Newport Lady Anglers and goes out deep sea fishing as often as possible, and more than a year ago she took up big game fishing; in July 1990, she went to Mexico and caught a ninety-pound sailfish which measured eight feet, seven inches.

Jacobs also tutors Mexican-American children once a week at a local elementary school, and she has been participating in Elder Hostel, a nationwide program that allows people who are sixty and older to take classes in universities and colleges all over the world. A few months ago, she returned from a week-long stay at the Hopi reservation in Arizona, where she learned about tribal culture and explored village ruins. "A lot of [the Hopi] stories of creation closely resemble our Old Testament stories — the flood, and how the Spirit wiped out the world because of corruption," Jacobs says. "Now I want to learn more about the Apache Indians, and the Comanches — there are so many different tribes!"

For Jacobs, it seems, retirement may best be summed up by one of the examples she gives to gang members. "I tell them life is like a circle," she says. "God gives us seventy years, and we get to go around just once." She then divides that circle into four parts, and makes the members think about where they'll be when they're thirty-five or fifty or even seventy. "Anything past seventy is a blessing," she says. Obviously, Genevieve Jacobs is intent on making the most out of this "last" part of her life and is looking forward to many blessed years. The hours of small talk and sunsets will have to wait. ■

1936

Alexander Biro (M) recently received his doctorate in New Testament studies, with honors, from Debrecen Theological Academy in Hungary. He lives in Budapest.

1941

Westminster/John Knox Press recently published a book by **M. Richard Shaull** (B, '46M, '59D) entitled *The Reformation and Liberation Theology: Insights for the Challenges of Today*. In the book, Shaull proposes that the Protestant Reformation was analogous to liberation movements occurring today in Christian communities throughout the Third World.

1942

Gus Warfield (B) is pastor of the Rossmoor Community Church in Rossmoor, NJ. Warfield, who retired from full-time ministry twelve years ago, serves part time and says the church's 350 members — who belong to the Rossmoor adult community — range in age from fifty-five to one hundred.

1945

Olson Pemberton, Jr. (B), a minister of the Presbyterian Church of Brazil, writes that his possible assignments for 1992 include teaching in the Campinas Seminary and/or serving a pastorate. Pemberton, who retired from the PC(USA) in 1987 with honorable status, has lived in Brazil for more than forty years. He and his wife, Jean, reside in Campinas.

1946

W. Philip Bembower (B) is interim associate pastor of the First Presbyterian Church in Lexington, KY. He writes

that the pastor there is another Princeton alumnus, **Jeb Magruder** ('81B).

Alan G. Gripe (B) is interim pastor of the Webster Presbyterian Church in Webster, NY. He formerly was interim pastor of Third-Westminster Presbyterian Church in Elizabeth, NJ.

1947

Donovan E. Smucker (B) recently edited *The Sociology of Mennonites, Hutterites and Amish: A Bibliography with Annotations*. Published by Wilfrid Laurier University Press, the book is the second of two volumes, and it summarizes and evaluates Canadian and American theses, books, articles, and unpublished papers from 1977 to 1990. Smucker is professor emeritus of social science and peace and conflict studies at Conrad Grebel College in Waterloo, Ontario, Canada.

1949

On November 1, 1990, **Maynard M. Eyestone** (b) retired after serving for more than twenty years as a missionary with the Conservative Baptist Foreign Mission Society in Manila, the Philippines. He and his wife, Shirley, live in Caldwell, ID.

In Vitoria, Brazil, **Alma Cole Wright** (E) won her seventh trophy for being the oldest cyclist in the annual bicycle ride held during the first days of Brazilian spring (September). Her first three trophies were won in São Paulo.

1950

At the 1991 General Assembly of the Presbyterian Church of Brazil, **James N. Wright** (B) was unanimously reelected to a second four-year term as the denomination's general secretary (stated clerk).

1951

In 1990, **Rowland L. Carlson** (M) helped to establish the Rolling Hills United Methodist Church in Pipersville, PA. He recently wrote that the church, which celebrated its first anniversary on November 3, expected to have one hundred members by the end of 1991.

1952

William M. Boyce, Jr. (B), recently retired after 23½ years as pastor of Lakeside Presbyterian Church in Richmond, VA.

In January 1991, **Donald R. Kocher** (B) retired as an associate pastor of the Bryn Mawr Presbyterian Church. He lives in Philadelphia.

Ann Boren Williams (b) is teaching in a language development program for pre-



ALUMNI/AE MEMORIES

The following memory was contributed by Michael Richard Young, '68B. He is now pastor of the Church of Christ on the Mount in Woodstock, NY.

I can still recall when the clapper was stolen from the bell on Alexander Hall. In 1965, two of my friends lived in a dorm room just beneath the belfry; every hour, when the bell went off, they could hear the bell rope hissing and rubbing its way up through the wall to the tower. It so incensed my friends that they decided to put a stop to the rope's noise, as well as to the clanging of the bell.

Late one night, in the dead of winter, they gained access to the belfry and removed the clapper from the bell. To complete the perfect crime, however, they needed to get rid of the evidence, so they went to Lake Palmer, which was frozen hard, and chopped a hole in the ice. They then "deep-sixed" the clapper.

I was made an accomplice by being informed of this dark deed the following morning. Sworn to secrecy, I was apprised of my friends' successful plot in hushed tones. This boyish prank had all the youthful revolutionaries of our acquaintance fueled with enthusiasm. We had, for a short time, thwarted the administration!

In the end, the plot for peace and quiet was quashed when a new clapper was welded onto a pin in the bell, making its removal impossible: we had won the battle, but lost the war. After that, there was nothing more for us to do but put our energies back into our studies.

"Alumni/ae Memories" is a new column that will appear occasionally in Class Notes. If you have a Princeton memory to share, please send it to the Alumni/ae News, Office of Communications/Publications, CN 821, Princeton, NJ 08542-0803.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min	P
Th.D	D
Ph.D.	D

special undergraduate student U
special graduate student G
When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

schoolers in Los Angeles. The program, she says, is designed for four-year-old children and incorporates special training for teachers, the use of educational toys, and required parental participation. Williams, who has been teaching in the Los Angeles public school system for fifteen years, became involved with the program two years ago.

1953

Eugene C. Jaberg (b) was named Emeritus Professor of Communication after his retirement last July from the faculty of United Theological Seminary of the Twin Cities in New Brighton, MN, where he had taught for thirty-three years. Jaberg continues to serve as the seminary's director of continuing education. He also is coordinator of training at Cable-TV North Suburbs, a public-access video facility operated by ten suburban communities of St. Paul.

In September, **Raymond C. Provost, Jr.** (B), made his quarterly visit to the Moon Wha Presbyterian High School in Kyongju City, Korea, where he tutors and provides classroom assistance. Provost and his wife, Mariella, founded the school in 1960 under the local Kyong Dong Presbytery; since that time, the school's enrollment has grown from 250 to 2,700 students. Provost, who lives in Black Mountain, NC, remains in Korea for three months at a time, residing in an apartment furnished by the school. He will visit there again in March.

Bert Rutan (B) was recently named pastor emeritus of the First United Presbyterian Church in Aberdeen, WA. Rutan,

who retired in the spring of 1989, had served the church for eighteen years. He also was Protestant chaplain for the Worldwide Conference on Grief held last August in Seattle, WA.

1954

After twenty-one years of service, **James A. Langley** (M) recently retired as executive director of the District of Columbia Baptist Convention. Langley also served for the past eighteen years as editor of the convention's *Capital Baptist*. He and his wife, Jean, live in Washington, DC.

1956

William J. Mills (B) writes that he is working in the Shenandoah Presbytery for the Bicentennial Fund of the Presbyterian Church (USA). The fund, currently in its fourth year, raises money for various church-related projects, including mission work, church development, and leadership training.

1957

Robert J. Armstrong (B) is currently in his fourth year as chaplain at the Westminster-Thurber Retirement Community in Columbus, OH.

Since he was honorably retired by the Presbytery de Cristo in November 1989, **Irvin E. Winship** (M) has kept active. He does supply preaching and, as a member of the presbytery's mission committee, has been on a task force seeking new styles of ministry for the four-church Lake Roosevelt Parish in northern Washington State. In addition, Winship is a parish associate for a Spokane parish consisting of three small churches: Mission Avenue (where he served as pastor from 1967 to 1974), Bethany, and Westminster.

1958

Frank G. Carver (M) is chair of the Department of Philosophy and Religion and director of graduate studies in religion at Point Loma Nazarene College in San Diego, CA.

Frederick V. Mills, Sr. (M), writes that he spent the 1989-90 academic year at Harvard University Divinity School while on sabbatical from La Grange College in La Grange, GA.

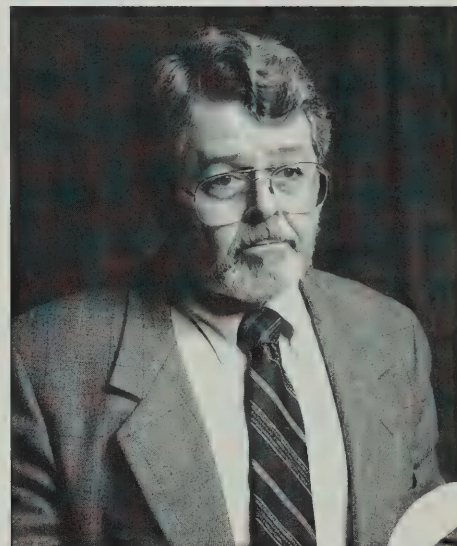
Last September, **Richard A. Todd** (B) became minister of parish life at St. Andrew's Presbyterian Church in Newport Beach, CA. He was formerly head of staff at the First Presbyterian Church in River Forest, IL.

1959

Arnold O. Leverenz (B) is a volunteer in the hospice program of Mercy Hospitals in Sacramento, CA.

1963

George Lankford (B) was recently named 1991 Arkansas Professor of the Year by the Council for Advancement and Support of Education (CASE). Lankford is a professor of folklore and the director of the Arts and Humanities Program at Arkansas College in Batesville, AR. The honor was part of CASE's



George Lankford ('63B) was named 1991 Arkansas Professor of the Year by the Council for Advancement and Support of Education (CASE).

annual Professor of the Year program, in which the organization salutes outstanding undergraduate professors in both the United States and Canada.

During the General Assembly of the Presbyterian Church (USA) in Baltimore last June, **Ernest Yung-En Wu** (B) was commissioned a mission co-worker to Hong Kong. Wu is now there serving in the theology division at Chung Chi College.

1966

Michael B. Lukens (M) was recently named to the board of trustees of Carroll College in Waukesha, WI. Lukens is an associate professor of religious studies at St. Norbert College in De Pere, WI. His church and community activities include serving as stated clerk of the Winnebago Presbytery and as a member of the Judicial Commission of the Synod of Lakes and Prairies, the Green Bay Symphony Board of Directors and Executive Board, and the De Pere School District Long-Range Planning Committee.



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In December, **William A. Polkowski** (B) received his Master of Social Work degree, with a concentration in counseling and psychotherapy, from the University of Michigan. He lives in Ann Arbor, MI.

1967

Kent I. Groff (B) currently serves in several capacities. He is part-time chaplain of Presbyterian Homes, Inc; director of Oasis Ministries, Inc., an organization dedicated to spiritual development; and adjunct professor at Lancaster Theological Seminary in Lancaster, PA, where he instructs in spirituality. Groff and his wife, **Fredrika** ('66E), live in Camp Hill, PA.

1968

Both **Andrew P.** (E) and **Dorothy Stempel** (e) **Grannell** have new positions. Andrew is dean at the Earlham School of Religion, a Quaker seminary in Richmond, IN. Dorothy is the family literacy coordinator of the Literacy Resource Center in Richmond; her responsibilities include the development of four literacy sites in the city.

1969

Ted Atkinson (B, '72M), pastor of Oxford Presbyterian Church in Oxford, PA, reports that his church is currently being rebuilt after having burned to the ground in 1989. He says nearly all the town's churches have been very helpful to the temporarily displaced members of his congregation — worship services take place at Sacred Heart Roman Catholic Church, the choir practices at St. Christopher's Episcopal Church, and the senior center is housed in the local Methodist church. Currently the Presbyterian church is about \$1 million short of its \$3.2 million goal for the reconstruction.

Shirley Rakacs Funk (B) is interim senior minister of the First Congregational Church (UCC) in Madison, WI.

1970

Robert H. Linders (M, '77P) writes that he was the guest preacher on Sunday, November 24, for the service at Cornell University's Sage Chapel. Linders is pastor of St. Paul's Lutheran Church in Doylestown, PA.

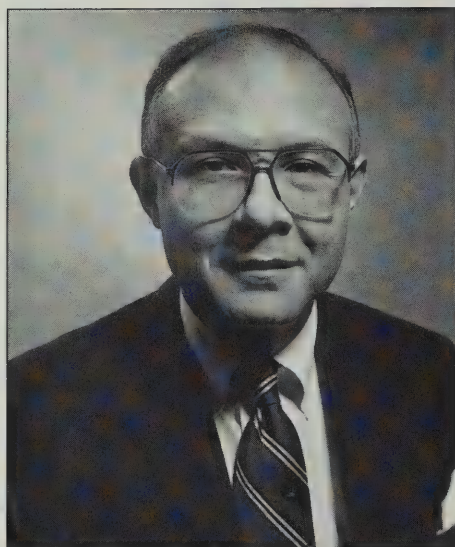
1971

Brigham Young University recently published *Religions of the World: A Latter-Day Saint View*, which was co-authored by **Roger R. Keller** (B) and Spencer J. Palmer. Keller is associate professor of

church history and doctrine at the university. He lives in Orem, UT.

1972

On December 10, **M. William Howard, Jr.** (B), became the ninth president of New York Theological Seminary, and the first African-American to hold that position in the seminary's ninety-one-year history. Howard, who will take office in the spring, formerly served



M. William Howard, Jr. (72B), recently became president of New York Theological Seminary; he is the first African-American to hold that position.

as executive director of the African-American Council of the Reformed Church in America. A long-time church leader and civil rights activist, he currently serves as commissioner of the Schomburg Center for Research in Black Culture, a part of the New York City Public Library, and as president of the board of directors of the American Committee on Africa, New York City, a non-profit organization that advocates national policies toward Africa and conducts education and relief efforts. He is a past president of the National Council of Churches and has been active in the movement against apartheid in South Africa.

Jack R. Van Ens (B, '76M, '84P) is president/CEO of his own firm, Creative Growth Associates, which offers church growth seminars on such topics as changing church culture, managing the media, and market-driven church planning. Van Ens, who lives in Arvada, CO, also writes a religion column for the *Vail Daily* newspaper. Last year, he says, he received the area's highest public service award, Man of the Year, for his work "building bridges between

business, civic, educational, and religious communities."

1973

In September 1991, **Ralph W. Milligan** (M) became executive director of the Samaritan Counseling Center of Imperial Calcasieu, Inc., in Lakes Charles, LA.

1975

Thomas E. Mattingly III (B) recently returned from an eleven-month tour of duty in Saudi Arabia, Kuwait, Bahrain, and Iraq, during which time he earned a Bronze Star. Mattingly is a chaplain in the U.S. Army and holds the rank of captain.

1976

On September 20, 1991, **Douglas J. Anderson** (M) completed fifteen years as regional director of the Upstate New York Region of Church World Service/CROP, a relief and refugee assistance arm of the National Council of Churches of Christ in the USA.

John W. Miller (D) is a minister in the Hornsby, New South Wales, parish of the Uniting Church in Australia. Last year he returned to Australia after six years as a missionary in Indonesia, where he taught New Testament at Satya Wacana Christian University in Salatiga, Central Java. While in Salatiga, Miller co-wrote a Greek-Indonesian dictionary of the New Testament, which was published early last year.

1977

James H. Wells (B) is organizing, through the University of Florida, a project on bioethics which trains clergy to sit on institutional review boards and have input into medical research. Wells lives in Gainesville, FL.

1978

James Eric Thyren (B) is serving as moderator of the Vocations Ministry Unit of the Synod of the Trinity.

1979

Michael L. Hicks (M) is director of staff support in the Department of Pastoral Care Services at Crawford W. Long Hospital, one of several hospitals affiliated with Emory University in Atlanta. Hicks is also continuing his work toward a Ph.D. in religion and society at Drew University Theological School in Madison, NJ. He and his wife, **Barbara** ('84B), recently moved to Lilburn, GA.

Sherry A. Jones (B) manages the associate of arts degree in Christian ministry program at Geneva College's Center for Urban Theological Studies in Philadelphia.

In addition to serving as assistant to the rector for Christian education at St. Paul's Episcopal Church in Alexandria, VA, **George J. Kroupa III** (B) also works part time as a writer and editorial associate for the *Episcopal Teacher*, a nationally distributed Christian education newspaper of the Episcopal Church. Last April, Kroupa received an Award of Merit from the Associated Church Press for a series on Christian education in the Episcopal Church. "The strange twist," he writes, "is that I am *not* an Episcopalian . . . [but] a cradle Presbyterian!"

E. Nicholas Van Gombos (B) is pastor of North Presbyterian Church in North St. Paul, MN, where he says he enjoys living — especially since the Twins won the World Series!

1980

James E. Brazell, Jr. (B), chairs the Randolph County Substance Abuse Task Force in Indiana. He is pastor of the First Presbyterian Church in Winchester and writes that he recently received roller blades for his thirty-eighth birthday!

Ulrich B. Laser (M, '86P) is associate professor of homiletics and pastoral theology at Edmonton Baptist Seminary in Edmonton, Alberta, Canada.

Last June, **Cynthia Bullis Mazur** (B) earned her LL.M. in appellate advocacy from Georgetown University Law Center in Washington, DC. She also was awarded a Jacob Blaustein Scholarship to study during the summer at the International Institute for Human Rights in Strasbourg, France. Mazur currently is working at the Federal Emergency Management Agency in Washington, DC.

Marion Telford Redding (B) is pastor of Springdale Presbyterian Church in Springdale, OH, which is celebrating its bicentennial this year. She writes that she would enjoy hearing from old friends; her phone number is 513-825-8250.

1981

Jeb Magruder (B) is pastor of the First Presbyterian Church in Lexington, KY.

1982

Since July 1, **Christopher G. Fichtner** (B) has been an instructor in psychiatry at Loyola University Medical Center in Chicago, as well as staff psychiatrist at Hines V.A. Hospital in Hines, IL.

William M. Hoyle (B) is executive director of Volunteer Emergency Families for Children in Raleigh, NC, a program that locates and trains volunteers who provide homes for the children of fam-

ilies in crisis. Last spring, Hoyle completed the D.Min. program at Union Theological Seminary in Richmond, VA.

Dennis K. Kitterman (B), a chaplain in the U.S. Air Force, recently returned from a tour in Saudi Arabia as part of "Desert Storm." He is based at Bergstrom Air Force Base in Bergstrom, TX.

Michael B. VanDoren, Jr. (M), contributed to the sixteen-volume *Complete Biblical Library*, a ten-thousand-page Bible study resource recently released by World Library Press, Inc. VanDoren's work appeared in three of the six volumes of Greek-English Dictionaries.

1983

Kathleen Kahlau (B) is director of the Office for the Pastoral Care of Persons with Disabilities recently opened by the Archdiocese of Philadelphia. Kahlau was formerly special assistant to the commissioner of the New Jersey State Department of Education.

In September, **Bruce D. Martin** (B) began his duties as pastor of Eastern Mennonite College in Harrisonburg, VA. Martin previously had been pastor for nine years of the Church of the Servant in Portland, ME.

1984

Barbara Kalehoff Hicks (B) has undertaken several new activities since she and her husband, **Michael** ('79M), moved a few months ago to Lilburn, GA. Barbara works part time at the First Presbyterian Church in Atlanta and has begun working on a Th.M. in biblical studies at Columbia Theological Seminary in Decatur. Also, she and her four-year-old daughter, Emily, do volunteer work once a week at Common Ground, a house in Atlanta that provides daytime activities for people with AIDS. [See also "Piecing Together a Ministry" on page 5 of this issue.]

Kerry L. Kaino (M) is a co-pastor of Lake City Presbyterian Church in Seattle, WA.

J. Jane Powell Mills (B) is pastor of the yoked parish of Manson-Moorland, IA, in the Iowa Conference of the United Church of Christ. She and her husband, Andrew, live in Manson.

1985

Following a five-year term (1985-1990) as pastor of Sherwood Community Friends Church in Sherwood, OR, **Gayle D. Beebe** (B) has been studying for his Ph.D. in the philosophy of religion and theology at Claremont Graduate School in Claremont, CA. In addition to his

graduate studies, Beebe is also serving as pastor of adult ministries at Rose Drive Friends Church in Yorba Linda, CA.

Bill Carter (B) has been visiting various churches and performing "Jazz and the Gospel," a one-man show in which he plays jazz piano while describing the connections he's found between that style of music and Christ's message. A long-time musician who played "on the road" for five years before attending



Bill Carter ('85B) has been visiting various churches to perform his one-man show, "Jazz and the Gospel," in which he draws connections between that style of music and Christ's message.

seminary, Carter is now pastor of the First Presbyterian Church in Clarks Summit, PA. In addition to his musical work, he served last July as one of the preachers at the Synod of the Trinity's Synod School in Chambersburg, PA, and also was on the teaching staff of the synod's Youth Conference for the fourth consecutive summer.

1986

Last June, **Robert Lee Morris, Jr.** (B), became associate pastor of the First Presbyterian Church in Gainesville, FL.

1987

R. Bruce Johnson (b) is a Ph.D. student in theological studies at Emory University in Atlanta. He lives in nearby Decatur, GA.

1988

Following an interim assignment as associate pastor of Carmel Presbyterian Church in Glenside, PA, **Martha Emerson Bowman** (B) is now interim associate pastor of Wallingford Presbyterian Church in Wallingford, PA.



A sampling from the bookshelves of faculty members and administrators.

"Out of the crooked timber of humanity, nothing quite straight can ever be built," wrote the German philosopher Immanuel Kant. That statement is the motif for *The Crooked Timber* (Knopf, 1991), a collection of essays written by Isaiah Berlin and recently read by **Charles Ryerson**, associate professor of the history of religions. According to Ryerson, Berlin wrestles with the issues of ethnicity and nationhood, balancing a realistic view of humanity's limitations with an optimism about its possibilities.

Ryerson says that though *The Crooked Timber* is composed of articles written by Berlin over the past thirty years, it is still a particularly relevant text in today's changing world. In "The Bent Twig," for example, Berlin tackles the problems inherent in nationalism. "We're living in a time when every ethnic group and every national group is [emerging]," Ryerson says. "Berlin believes we must recognize the desire of people to join together on the basis of ethnicity, but we also must somehow keep it open, so it doesn't become full of hate."

All of the essays, he adds, contain the wisdom "that if we have a healthy recognition of both human possibilities and human limitations, we may build a pretty decent society. If we try to build utopia — the heavenly kingdom on earth — then we run into great trouble; that's why we've had these totalitarian states."

Another book that Ryerson recently enjoyed is *Enduring Faith: The History of the Deering Community Church (1789-1989)* by Donald Johnson (with Jean Johnson and Peter Cram). The 363-page book was self-published by the small New Hampshire church for its bicentennial, and Ryerson found it a "microcosm of the challenges and op-

portunities faced by Protestantism."

Protestantism, he continues, is today faced with two problems: "On the one hand it centers on fundamentalism, and on the other it incorporates a liberalism that you can't distinguish from secularism. The task is maintaining an open faith that still has guts to it. Many insights can be gained by looking at this one church that has survived for two hundred years and has managed to maneuver between [fundamentalism and secularization] quite successfully, though it's been tempted each way."

* * *

The recent reading list of **Christie Cozad Neuger**, assistant professor of pastoral theology and coordinator of Princeton's C.P.E. program, includes two recently published books from Abingdon Press that deal with community values and ethics. In *The Abuse of Power: A Theological Problem*, James Newton Poling examines good and evil in community life through his work with child sexual abuse victims and perpetrators. (Poling is associate professor of pastoral theology and counseling at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, New York.)

"He's really tried to understand the power of a community and how it works both as a healing force and as a source of accountability," Neuger says. "He uses process theological viewpoints...to make sense of God's relationship to human evil. He talks about the web of community that involves God, and how any action in that creative web changes everyone. And he talks about the resilient hope that is the essence of God."

In *Blessed Are the Poor?: Women's Poverty, Family Policy, and Practical Theology*, Pamela D. Couture explores the notion of community from the vantage of the poor. An assistant professor of pastoral care at Candler School of Theology in Atlanta, Couture says the long-standing American tradition of self-sufficiency has contributed to growing poverty among female-headed households. "This [book] is somewhere between a pastoral care and an ethics text," Neuger says.

"[Couture is] talking about what happens in a highly individualistic culture when systems of family break down for the poor, and how one can offer pastoral care in the midst of that. It's on the cutting edge of the field."

Both *The Abuse of Power* and *Blessed Are the Poor?*, Neuger says, represent the current direction of pastoral theol-

ogy. These books, she explains, "look at the larger systemic questions and work very intentionally with theological categories. For so long, pastoral theology has been thought of as applied theology, and it really has moved in the past ten to fifteen years to being constructive theology in its own right."

* * *

In preparation for trips to Guatemala this spring and summer, **Mark Kline Taylor** has just finished reading *A Forest of Kings: The Untold Story of the Ancient Maya* (William Morrow, 1990) by Linda Schele and David Freidel. The associate professor of theology and culture (who is currently on sabbatical) says he is doing research in Guatemala on contemporary Mayan peoples, "so it's important for me to know about the very fascinating and rich culture of the Maya. This book is one of the best representations of what archaeologists now know about the lives of the ancient Maya."

Another book which Taylor recently completed is *In the Parish of the Poor: Writings from Haiti* by Jean-Bertrand Aristide, Haiti's exiled president who has been living in Caracas since his ouster in a military coup last September. Aristide was formerly pastor of St. Jean Bosco, a Roman Catholic church located on the edge of the La Saline slum in Port-au-Prince. He was also a vocal critic of Haiti's former dictator, Jean-Claude Duvalier, as well as of the repressive military regimes that gained power between Duvalier's fall in 1986 and Aristide's short-lived civilian government.

In its forward, the ninety-page book is described as "a letter to friends and neighbors from someone with an unhappy story to tell." That "unhappy story" includes an attempted assassination by army and paramilitary forces in 1987; the burning of Aristide's church in 1988 during a riot in which many of his parishioners were speared and macheted to death; and his expulsion from his order in 1988 for mixing politics with his preaching. "It gives an inside view of the intense suffering that Christians go through when they stand for the simplest of steps in community development," Taylor says of the book, "and allows one to understand better the kind of faith Christians have when up against death and repression. It's one of the best-written short texts I know about ministry in poor communities, and one of the most dramatic testimonies of hope." ■

In Memory Of:

Arthur M. Adams ('34B) to the Dean
Arthur M. Adams Scholarship
Endowment Fund

The Reverend Dr. Willis A. Baxter ('38B)
to the Scholarship Fund

Betty C. Bryant to the Newton W. and
Betty C. Bryant Scholarship
Endowment Fund

Michael and Ella Federovich Cuper to
the Scholarship Fund

Joseph and Ella Dabaghian to the Ansley
G. and Jane R. Van Dyke Scholarship
Endowment Fund

Daisy Dancer to the Scholarship Fund

The Reverend Alfred H. Davies ('44B) to
the Annual Fund

The Reverend Dr. Harold Clifton DeWindt
('36B) to the Scholarship Fund

The Reverend Dr. Allan M. Frew ('35B)
to the Scholarship Fund

The Reverend Dr. Charles T. Fritsch
('35B) to the Annual Fund

The Reverend Dr. John Galloway ('33B)
to the Annual Fund

The Reverend Dr. Harold D. Hayward
('33M) to the Annual Fund

The Reverend Joseph J. Lemen ('50B) to
the Annual Fund

Mr. Frank Marsh to the Annual Fund

Mr. J. Andrew Marsh to the Annual Fund

Alice Meisel to the Charles T. Fritsch
Memorial Scholarship Endowment
Fund

The Reverend Dr. Clifford G. Pollock
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Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

Vol. XXX, No. 2

Spring 1992



A Crowning Achievement
Kyung Chik Han Wins the 1992 Templeton Prize

Spring 1992



photo by Mike Bongart

On the cover: Princeton alumnus Kyung Chik Han is pictured before the nebula logo of the Templeton Prize for Progress in Religion. Han's depiction is from a portrait recently unveiled at Speer Library.

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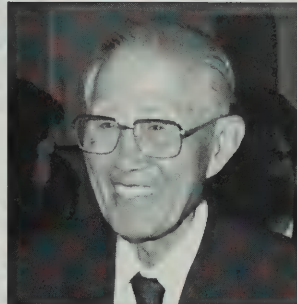
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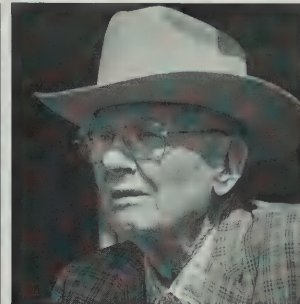
Spring 1992



page 5



page 8



page 13

FEATURES

Breaking Down the Barriers/5

Two Princeton alumnae bring new hope to their urban congregation.

by Margaret Ryan-Atkinson

A Ministry of Everlasting Joy/8

Kyung Chik Han ('29 B.D.) wins the 1992 Templeton Prize.

The Good News According to Michael Lindvall/10

A Princeton alumnus creates his own version of *Lake Wobegon*.

by Michael L. Lindvall

A Lone Star Legend/13

Bransford "Tex" Eubank ('30 B.D.) has a lifetime of Texas tales.

by Fred W. Cassell

The New Faces at Princeton/16

A brief look at today's seminarians.

by Elaine Hinnant

"Start Here": A Memorial Tribute to Hugh T. Kerr/24

by John M. Mulder

DEPARTMENTS

A Message from the President	2
News in Brief	3
Class Notes	18
Births, Weddings	21
Obituaries	22
Gifts	25

Dear Colleagues:

Three faculty, whose collective service to the Seminary totalled eighty-seven years, took early retirement this spring: Dr. James N. Lapsley, Jr., Carl and Helen Egner Professor of Pastoral Theology; Dr. Freda A. Gardner, Thomas W. Synnott Professor of Christian Education; and Dr. Karlfried Froehlich, Benjamin B. Warfield Professor of Ecclesiastical History. A retirement dinner in their honor was hosted by the faculty and administration on May 15.

Joining the faculty in the fall will be Dr. John W. Stewart, Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism; Dr. Beverly A. Gaventa, associate professor of New Testament; Dr. Brian K. Blount, assistant professor of New Testament; Dr. Julie A. Duncan, assistant professor of Old Testament; and Dr. Carol L. Hess, assistant professor of Christian education.

Dr. Stewart, a Ph.D. graduate of the University of Michigan, comes to the Seminary from Yale University Divinity School, where he has been a Henry B. Luce Fellow and Lecturer in American Religious History. Dr. Gaventa received her Ph.D. from Duke University, and since 1987 she has been professor of New Testament at Columbia Theological Seminary. Dr. Blount received his M.Div. from the Seminary in 1981 and his Ph.D. this spring from Emory University. Dr. Duncan, who holds a Ph.D. from Harvard University, has been a visiting assistant professor of Old Testament at Union Theological Seminary in New York. Dr. Hess, who received both her M.Div. and her Ph.D. from the Seminary, has been serving on the faculty of Union Theological Seminary in Virginia as assistant professor of education and pastoral leadership.

Six other faculty searches will continue in the 1992-93 academic year, two in the Department of History and four in the Department of Practical Theology. When these appointments are made a year hence, the Seminary will have experienced a seventy percent change in its faculty composition during a single decade.

We remain grateful to God for raising up ever new generations of extraordinary faculty members here at Princeton Theological Seminary. The institution is greatly blessed.



Faithfully yours,

A handwritten signature in dark ink that reads "Thomas W. Gillespie". The signature is written in a cursive, flowing style.

Thomas W. Gillespie



New Seminary trustees include (clockwise from top left) Fred Anderson, Justin Johnson, Thomas Johnson, Young Pai, and Thomas Tewell.

Board of Trustees Elects Five New Members

Five new members — including two alumni/ae — have been elected to the Seminary's board of trustees. The new members are the Reverend Fred R. Anderson, the Honorable Justin Morris Johnson, Thomas R. Johnson, Professor Young Pai, and the Reverend Thomas K. Tewell.

Both Anderson and Tewell graduated from Princeton in 1973 with Master of Divinity degrees. Anderson (who also earned a Doctor of Ministry degree at Princeton in 1981) was called in February to be senior minister of Madison Avenue Presbyterian Church in New York City; he previously had served for fourteen years as pastor of Pine Street Presbyterian Church in Harrisburg, Pennsylvania. A former vocal musician who sang with the San Francisco Opera Talent Bank, Anderson has published numerous psalm texts, many of which appeared in his book, *Singing Psalms of Joy and Praise*.

Thomas Tewell has been senior pastor of the Memorial Drive Presbyterian Church in Houston for five years. His former positions include senior pastor of the Presbyterian Church at New Providence, New Jersey, and associate pastor of the First Presbyterian Church in Bethlehem, Pennsylvania. A frequent speaker at conferences and in local congregations nationwide, he also is chair of the Presby-

terian Church's Special Committee to Study Theological Institutions and a board member of the Institute of Religion in Houston. He received a Doctor of Ministry degree from Drew Theological Seminary in 1986.

Justin Johnson is a judge in the Superior Court of Pennsylvania who has also held appointed positions on the Pennsylvania Board of Law Examiners and the Pennsylvania Crime Commission. He received his law degree from the University of Chicago in 1962, and for several years taught as an adjunct professor at Duquesne University Law School. Johnson is a ruling elder in the Bethesda Presbyterian Church in Pittsburgh and serves on the Advisory Committee on the Constitution of the Presbyterian Church (USA).

Thomas Johnson is an attorney with the law firm of Kirkpatrick and Lockhart in Pittsburgh. He received his undergraduate degree from Princeton University in 1968 and his law degree from the University of Michigan in 1971. A member and ruling elder of the Presbyterian Church in Sewickley, Pennsylvania, Johnson has chaired the church's Stewardship, Search, and Personnel committees.

Young Pai is professor of the social and philosophical foundations of education at the University of Missouri's School of Education. Pai has taught at the Mis-

souri university since 1959 — the same year he earned his doctorate from Rutgers University in New Jersey — and is the author of several books, including the recently published *About Education: Foundations and Perceptions*. A member and ruling elder in the Kansas City Korean Church, Pai also serves on the executive committee of the Presbyterian Church's Committee on Theological Education and on the denomination's Special Committee to Study Theological Institutions.

Class of 1952 Sponsors Portrait of Former President John A. Mackay

When the campus center was completed in 1952, it replaced long-standing eating clubs with a democratic dining center for all seminarians — a feat that undoubtedly pleased Princeton's third president, the ecumenically oriented John A. Mackay, who oversaw the center's construction and for whom the building was named following his death in 1983. Now, with the campus center scheduled to close this summer for renovations, the Class of 1952 is honoring Mackay by commissioning a portrait to be unveiled with the center's reopening in the fall.

The portrait will be the first of Mackay ever displayed in the campus center. "It was something that was needed," says William Cohea, Jr. ('52 M.Div.), who spearheaded the fund-raising for the portrait. "I happened to love Mackay very much; he was a great teacher in ecumenics and a very warm counselor and friend."

The 36" x 48" oil painting will cost \$9,000 to produce and will be rendered by David Walter ('70 M.Div.), the associate dean of admissions at Swarthmore College in Pennsylvania. Considered one of Philadelphia's leading portrait painters, Walter most recently completed a portrait for the Seminary of Bruce Metzger, Princeton's George L. Collord Professor of New Testament Language and Literature, Emeritus.

Those wishing to contribute to the Princeton Seminary-Mackay Portrait Fund may send donations to Dr. Fred W. Cassell, Vice-President for Seminary Relations, Princeton Theological Seminary, CN 821, Princeton, NJ 08542-0803.

Seminary Helps Churches Personalize "Carols of Many Nations" Video

When the "Carols of Many Nations" videotape made its debut last Christmas, many alumni/ae enjoyed the opportunity to reexperience the Seminary's beloved Advent service. For Dwyn Mounger ('65 M.Div.), the tape offered an added benefit:

it helped to increase attendance at his own church's celebration.

Mounger, the senior minister of Central Presbyterian Church in Anderson, North Carolina, took the tape to a local cable company, which televised it throughout the day on both Christmas Eve and Christmas. He also took advantage of the Seminary's offer to personalize the video with two thirty-second inserts — one at the opening that identified Central Presbyterian Church as the tape's sponsor, and another at the end that listed the church's hours of worship, including those of the Christmas Eve service.

"We had maybe 150 more people than we had planned [for the service]," the pastor recalls. He credits the increase to "Carols of Many Nations," and plans to market the tape even further for next season — a process that ironically begins in the summer, when sweltering temperatures evaporate all thoughts of snowfalls and manger scenes.

According to Wayne Whitelock, Princeton's director of educational communications and technology, cable companies plan their holiday schedules several months in advance, and churches that wish to match Mounger's success with "Carols of Many Nations" should begin preparations now — with Princeton's

help. The Seminary's video unit, he says, can create each opening and closing insert according to a church's specifications, and then provide guidance on how to market the tape to local cable companies.

"We'll walk people through the process," Whitelock says. "Once they've done it with us and have made the necessary contacts, they can do it on their own next year." Orders will be taken on a first-come, first-served basis, he adds, and the cost for both the video and the Seminary's production and marketing efforts will be \$50 — a fraction of the cost usually charged by commercial operations.

"If you were to go to an outside operation, the cost would be at least \$1,000," says Joicy Becker, the Seminary's media production coordinator and the video's director. "This is really Princeton Seminary's gift to the congregations."

For further information on the "Carols of Many Nations" videotape, please write to PTS Videos, Princeton Theological Seminary, Media Services, CN 821, Princeton NJ 08542-0803.

Princeton Alumnae Featured at Seminary's First Con Ed Conference for Women

When Gail Ricciuti ('73 M.Div.) and Rosemary Catalano Mitchell ('77 M.Div.) returned to Princeton in March for a con-

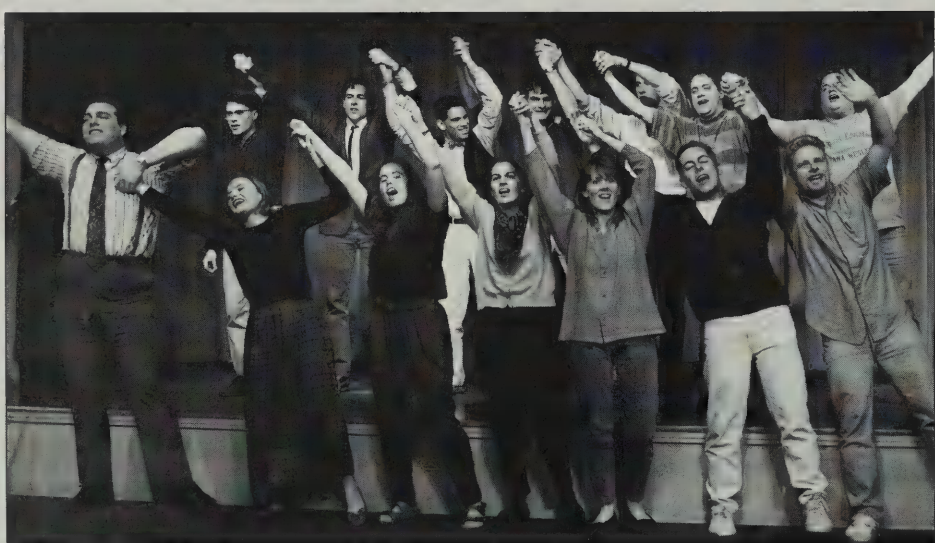
ference celebrating women in ministry, it was a time for remembering their days as seminarians, for contemplating the continuing progress of women within the church — and for examining the story of Zelophehad's daughters.

Entitled "Inheriting the Promise: And then..." , the conference took place March 2-4 and was cosponsored by Princeton's Department of Continuing Education and Committee on Women in Church and Ministry. The first major event ever sponsored by the Seminary specifically for women, it featured presentations both by Princeton's women faculty and by such prominent feminist theologians as Rosemary Radford Ruether of Garrett-Evangelical Theological Seminary in Chicago and Beverly Wildung Harrison of Union Theological Seminary in New York.

Among those conference leaders were Mitchell and Ricciuti, who co-pastor the Downtown Presbyterian Church in Rochester, New York. They led a study of the five biblical daughters who challenged both tradition and Moses over who would inherit their father's land, a challenge upheld by God. It was just one example of the many creative worship services the two women have developed for their congregation during the past few years.

Mitchell and Ricciuti, authors of *Birthings and Blessings: Liberating Worship Services for the Inclusive Church*, developed the services in 1987 to offer women the opportunity to bring their own viewpoints and experiences to the study of biblical texts. During the women's conference, Mitchell and Ricciuti divided the seventy-five or so participants into five groups, each of which developed the background of a different daughter before studying them as a whole. "The whole point of the passage," Ricciuti said, "was that no one of the daughters accomplished this feat by herself. It was the first time that anyone had challenged Moses successfully, and they did it in solidarity."

That solidarity of the daughters could also be found among the conference's participants. "It was very well received," said Lillian Taylor, Princeton's associate director of continuing education and the conference's originator. "Some said it was the first time they had heard the women's voices outnumber the men's at chapel." She added that a second conference has been planned for next year featuring Susan Thistlethwaite of Chicago Theological Seminary, Katie Cannon of Temple University in Philadelphia, and Miriam Therese Winter of Hartford Seminary.



The Heifer Project Gets the Last Laugh

"Thursday Night Choir Rehearsal" (above) was just one of the many spoofs that composed "Theologiggle," Princeton's first-ever comedy revue that was presented on campus in April. Sponsored by the Stewardship Committee, the show featured students performing a variety of skits, sketches, and songs that poked good-natured fun at Seminary life. It also helped to raise about \$2,000 for the Heifer Project, a hunger relief organization. A video of the performance raised another \$900, and matching funds from an anonymous benefactor raised the total charitable donation to almost \$6,000. Videos can be purchased by calling Ron Rienstra at 609-243-7075.

BREAKING DOWN THE BARRIERS

*As a nation focuses on its cities,
two alumnae are uniting diverse cultures
in their urban church*

By Margaret Ryan-Atkinson

Wendy Boer and Doris Sherman, co-pastors of Westminster Presbyterian Church in Camden, New Jersey, sit facing each other in their modest, darkly paneled church office. Sherman leans back in her chair and begins, "If we were both alike — "

" — Then they wouldn't need two of us," Boer continues with a laugh that rings true.

Boer ('73 M.Div.) is a forty-six-year-old fair-skinned mother of three young children; she was raised a Presbyterian in Darien, Connecticut, a predominantly white commuter town near New York. Sherman ('88 M.Div.) is a sixty-year-old black mother of three adult children and the grandmother of two; she was born in West Philadelphia and, after being raised in the American Baptist tradition, joined the Black Pentecostal Church in the 1950s and last September became Presbyterian.

Yet while the co-pastors seem very different on the surface, they share much in their approach to ministry at Westminster, which only a few years ago was thought of as a dying church. "We dream of...becoming urban specialists in ministry," Sherman says. Inner-city ministry,

she explains, "has to cross denominational lines. What makes the inner-city church such a challenge is that you have to be open to all kinds of ministering and to other people."

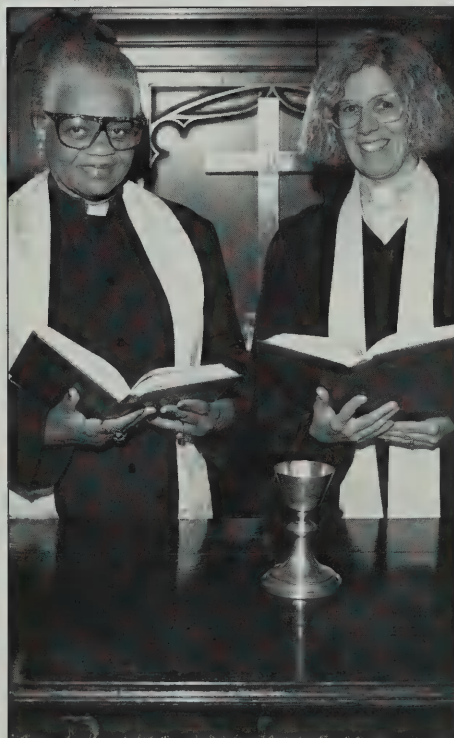


photo by Mike Bongart

"We want to be a church," Boer says, "where people of different races, cultures, ages, [and] sexes can come together and affirm one another and worship God together."

While the lives of Boer and Sherman are a study in point-counterpoint, Westminster and Camden share similar rise-and-fall histories that show the immense challenges faced by the two co-pastors. Often seen as a national example of decaying urban areas, Camden is a nine-square-mile city that once enjoyed the prosperity of the Industrial Revolution. That prosperity fostered Westminster Presbyterian Church.

In October 1908, twenty-two people met in a home on Federal Street, a main thoroughfare in Camden, for the first worship service. Doctors and other well-to-do residents contributed to the formation and foundation of the new church, and by 1922 the congregation had constructed its own building on the city's southern fringe. When the congregation celebrated its twenty-fifth anniversary, 430 names were on the membership roll.

Westminster's decline started during the 1960s, when Camden's population

Doris Sherman (left) and Wendy Boer, co-pastors of Westminster Presbyterian Church in Camden, New Jersey.

began moving to the suburbs. Church attendance diminished to ten by the late 1970s. When the church's pastor, the Reverend Howard Abbott, died in August 1978, the all-white, aging congregation no longer reflected the surrounding multicultural community. The presbytery decided not to replace Abbott with a full-time pastor, and a call went out for ministers to fill the pulpit on alternate Sundays.

On the same day that Abbott died, Boer gave birth to her first daughter, Emily. Boer had been director of mall ministries at Echelon Mall in Camden County, where she developed several programs for senior citizens and young adults. Because she intended to stay home full time with her daughter, Boer resigned from her work at the mall. However, when she was invited to preach at Westminster in 1978, she welcomed the opportunity. "I saw it as a way of keeping my finger in ministry," she recalls.

By February 1979, Boer realized that God's plans for her extended beyond her home life, and she accepted a part-time position as chaplain in the intermediate care unit at Lakeland, a health care facility near Camden. Then, in 1982, Boer was called as Westminster's first woman pastor, a part-time position that required her to work only seven hours a week. She shared the pulpit on alternate Sundays with another minister, the Reverend Sam Appel.

Boer continued working at Lakeland as well as the church, and in 1985 she accepted yet another part-time position as chaplain at Memorial Hospital in Mt. Holly. That same year Sherman began her first year at Princeton Seminary. A former science teacher at inner-city elementary schools in Philadelphia, Sherman says she enrolled "to get a sense of what it meant to be a minister." The Black Pentecostal Church, she explains, was open to women only as missionaries, a service that Sherman undertook during the early 1980s in Liberia, West Africa, and Port-Au-Prince, Haiti.

In 1986 Sherman's field education took her to Lakeland, where she worked under Boer and another woman minister. "That was my first exposure to women who were pastors and chaplains," she says

with the respect of a protégé for her mentors. "They served as excellent models of women in ministry."

In late 1988, the Reverend Appel retired and Boer invited the newly ordained Sherman to replace him. Drawing on their sharpest skills — Boer's fifteen years of experience in administering programs and Sherman's lifetime of experiences in urban settings — the two then set about to turn Westminster around.

At that time, Boer recalls, "it looked

ber of the congregation offered funding for Boer and Sherman to increase their service to twenty hours a week each for the next three years, a period that would be spent developing a mission plan for Westminster. Boer retired from her chaplaincy work, and the two co-pastors began, as Sherman puts it, "to keep hope alive."

One way to attract new membership, they decided, was to develop an inclusive worship service; during the service, the pronouns "he" and "she" are alternated to include both men and women, and psalms in the black tradition are incorporated into the liturgy. In addition, the church holds an annual celebration honoring Martin Luther King, Jr.; a black history day in February; and a women's history day in March. Boer and Sherman have held joint worship services with a nearby Korean church, and they look toward reaching out to the Hispanic community as well. As a result of this determination to cross cultural lines, the church's membership has been maintained at thirty, with younger members replacing those who leave or pass away, and minorities now make up twenty percent of the congregation.

Boer and Sherman also decided to reach out to those who live nearest them. The homes surrounding the church are still mostly single-family, owner-occupied dwellings, but they are not without their problems; some are boarded up and many have fallen into disrepair. And Camden overall is a city of both despair and hope, evidenced by the stark contrast between redevelopment and violent crime. The multi-million-dollar State Aquarium opened along the waterfront in February, and two major corporations — Campbell Soup Company and General Electric/Aerospace — are currently building plants adjacent to it. Still, residents battle crime on the

streets and in their homes; a little while ago, Sherman says, a church member was sitting in his house with his eighty-eight-year-old mother when a man broke in, looking for something to steal, and beat them.

Yet, Boer asserts, many residents are resolutely defying the crime and decay that can so easily and superficially become stigmas. "People here have a lot of pride and dignity," she says.

"We would like to let the community know," Sherman adds, "that we are part of it."

Nearly one-half of Camden's residents



As part of their efforts to help local residents, Sherman and Boer established a community garden, the vegetables from which are donated to a food shelter operated at the church.

like the congregation was on a downward track. I think the first thing that began to take shape was a life wish [for the church] rather than a death wish." Noting that she was still working a mere seven hours a week, with Sherman preaching every other Sunday, Boer realized the church could not survive if such limited service continued. With membership teetering at thirty, the co-pastors knew the church needed a push — a joining of people and funds that would create viable programs and ultimately promote growth.

That push came in 1989, when a mem-

are under twenty-one, including many young children struggling to survive. In response to this, in April 1990 Westminster decided to "adopt" the Henry Davis Elementary School, located a few blocks from the church, and develop programs that would acquaint the children with Westminster's mission.

The school's principal spoke to the congregation and described the violence and frustration that the children face each day. "She shared with us her concern that violence is a standard way of relating for so many children," Boer says. A particular incident, often repeated at the school, involved two children walking down the hall: one child accidentally bumped into the other, who responded with a fist.

In an effort to help the children find a better way of interacting, the church set up a humanitarian award that is given at graduation to the student who has best related to his or her peers. "What we wanted to do was affirm [the actions of] the children who were being very deliberate about being peace-makers," Sherman says. The winning student is given a \$50 savings bond.

In addition, Westminster's congregation has participated in an oral history program, in which older members of the church talk with the children about what it was like to grow up in Camden years ago, and in the establishment of a community garden behind the church building. Children help with the garden's cultivation, and the vegetables are donated to a food shelter operated at the church by the West Jersey Presbytery.

The church has also engaged congregations in the surrounding suburban areas to help the inner-city children. "We serve [as] a bridge between the city and the suburbs," Sherman says. An example of this could be found after a West Jersey Presbytery meeting last year, when the principal of the Davis school again spoke of her concerns. She mentioned that the school kept a sock and underwear closet because so many children came to school without those necessities. Some members of the presbytery were so touched, Boer says,

that they returned to their churches and told them of the schoolchildren's plight. "For two months we were deluged with phone calls," she continues, "from churches that went out and bought cases of clean underwear and socks. It was a good example of the way that together we can do something that none of us could do by ourselves."

Presbytery members have also participated in community programs sponsored by Westminster, a nearby Baptist church, and the Evangelical Association for the Promotion of Education (EAPE). The two churches run a camp during the summer that is staffed by the EAPE. In the past, children spent part of the day at the Baptist church and the remainder at Westminster. This year, in an effort to serve more children, Westminster will offer full-day services to about sixty children. The church has also worked with the EAPE for the past two years in providing an afterschool latchkey program for approximately fifteen local children.



Boer and Sherman help one of the fifteen local children who participate in an afterschool latchkey program sponsored by both Westminster Church and the Evangelical Association for the Promotion of Education.

photo by Mike Bongart

The three years have passed since Westminster's mission design was first mandated, and the co-pastors feel they are on the right track. "The new members who have come in are young and enthusiastic," Boer says. "We have no shortage of ideas."

But both Boer and Sherman realize there is still much to be done before they reach their goal of an inclusive, multicultural, thriving church. And it seems they will get their chance to realize that dream: two weeks before Easter, Boer met with the congregation member who underwrote the last three years, and that member agreed to extend the funding indefinitely.

Reflecting on the strides they have made, Boer looks across at Sherman. "Partnership is really the name of the game," she concludes. "We can't really do much by ourselves. But combined...we can accomplish things." ■

Margaret Ryan-Atkinson is a free-lance writer who lives in Langhorne, PA.

In 1945, Kyung Chik Han set off on a clandestine flight from the town of Sinuiju in North Korea, where post-war redistribution had replaced a tyrannical Japanese regime with hostile Soviet forces. Driven into hiding to escape persecution, Han — a 1929 Princeton graduate who had gained influence throughout Korea during his twelve years as pastor of Sinuiju's Second Presbyterian Church — crossed mountains and rivers, sometimes hiking as many as fifty miles in a night. Finally, after two bone-wearying weeks, he arrived at the safe haven of Seoul, then occupied by American forces.

Within a few days, he and twenty-seven other refugees from his former pastorate met for prayers and established the Bethany Evangelical Church. Renamed within a year to the Young Nak (Everlasting Joy) Church, that body would eventually grow into the largest Presbyterian congregation in the world, and Kyung Chik Han would ultimately become one of Korea's most prominent pastors of this century — an evangelist whose commitment to helping refugees and the poor has drawn worldwide attention to the growth of Christianity in Korea.

Han's influence in Korea has been so great, in fact, that he recently joined the ranks of such noted spiritual leaders as Mother Teresa, Alexander Solzhenitsyn, and former Princeton president James I. McCord as a recipient of the Templeton Prize for Progress in Religion.

The Templeton Prize, awarded annually to those who best advance the world's understanding of religion, was founded in 1972 by Sir John Marks Templeton, a world-renowned financier and Presbyterian elder who was president of Princeton's board of trustees during the years 1967-73 and 1979-85. Templeton initiated the ecumenical prize as a counterpart to the Nobel awards, which he felt overlooked issues of faith and spirituality, and he emphasized that the award would honor achievements that increased human love or understanding of God, rather than "saintliness or mere good works." He also made it the largest annual monetary prize in the world; as this year's winner, Han received more than one million dollars, a sum that the pastor used to further Christianity in Korea.

"For many years I have dreamed of seeing North and South Korea reunited and the Christian church flourishing again in the north," said Han, who retired and was named pastor emeritus of Young Nak in 1973. "That is why I...set aside the majority of the prize money to rebuild the churches in the north as soon as it is

politically possible." Upon receipt of the check, he immediately gave the money to the pastor of the Young Nak Church. "I was a millionaire for less than one hour," Han said with the good-natured humor for which he is noted.

Han's selection was announced at the Church Center for the United Nations on March 11. At Princeton, during a visit on May 11 to preach in Miller Chapel, Han was honored during a ceremony in which his portrait, commissioned by the elders of the Young Nak Church, was unveiled in Speer Library.

"Dr. Han represents what God can do through faithful, courageous, and wise pastoral ministry in the church for the sake of the world," President Thomas W. Gillespie said. "He has become in retirement the 'elder statesman' of the Christian church in Korea, honored for his ministry and revered for his wisdom. To meet Dr. Han personally is to be in the presence of a humble, self-effacing fellow believer whose life has quite evidently been touched and blessed by the spirit of God."

Han, who was born in 1902 to Confu-

A Ministry of Everlasting Joy

Kyung Chik Han, founder of the world's largest Presbyterian congregation, wins the 1992 Templeton Prize



During a recent visit to Princeton, Kyung Chik Han (center) is accompanied by Dr. Sang Lee (right) following the morning worship service in Miller Chapel. Lee became the first Kyung Chik Han Associate Professor of Systematic Theology when the chair was endowed at the Seminary two years ago.

cian parents in northern Korean, was seven years old when a recently converted cousin introduced him to Christ's message. The future pastor quickly took that message to heart. However, the most critical moment in his path toward Christian ministry came in 1923 when, while walking on an empty beach along the Yellow Sea, Han experienced a call from God to commit his life to evangelism. That call soon led him to Princeton Seminary, where he earned a Bachelor of Divinity degree. (He also was elected class president during his senior year, a measure of his classmates' esteem.)

Han returned to Korea after spending two years in the western United States recovering from tuberculosis, and in 1933 he became pastor of the Second Presbyterian Church. Han's accomplishments as pastor included building one of the country's first orphanages. But his growing popularity and educational ties to America made him suspect to the Japanese regime, which ultimately came to view the pastor as one more adversary. Han was imprisoned briefly in 1942 for refusing to worship Emperor Hirohito at a Shinto shrine, then was stripped of his church position. Japan's defeat led to only a brief time of peace for Han, a respite that ended with the Communist occupation.

During his almost thirty years as senior pastor of the Young Nak Church, Han committed himself to helping those refugees who, as he had, sought to escape persecution in North Korea. He led the construction of both an orphanage and a home for the elderly in the South Korean capital, and Young Nak quickly earned a reputation as the "refugee church." The turmoil caused by North Korea's invasion of South Korea in 1950 — the same year the Young Nak congregation constructed a Gothic stone building as its permanent home — only served to strengthen the mission of Han and Young Nak. The church went on to establish homes for widows in Pusan and Seoul, a library, and educational institutions ranging from a primary school for impoverished children to the Seoul Women's Theological Seminary. Through it all the church membership continued to grow, and today Young Nak has a congregation of sixty thousand, as well as five hundred new churches founded by members throughout the world.

In addition to his work through the Young Nak Church, Han served for many years as moderator of the General Assembly of the Presbyterian Church of Korea. He was instrumental in establishing the

Presbyterian Theological Seminary and Soongsil College in South Korea after they were shut down in the north, and during the late 1950s he served as president of the college. His achievements have earned him numerous accolades, including the Rose of Sharon (the highest medal granted to civilians by the South Korean government), two honorary doctorates, and a Distinguished Alumnus Award from Princeton — a collection now crowned by the Templeton Prize.

Despite such accomplishments, those

who meet Han are most impressed by his humility. "Dr. Han is very committed to Christ, to the church, and to the work that has been his life, but he maintains a very low profile," says Fred W. Cassell, Princeton's vice-president for seminary relations, who preached at Young Nak Church in 1990 while accompanying the Seminary Singers on a trip to Seoul. "Dr. Han is very quiet, very humble, very kind — but I don't think any Korean Presbyterian would do a thing without having first consulted with him. He knows who he is, and everybody else knows it as well. He is held in great reverence."

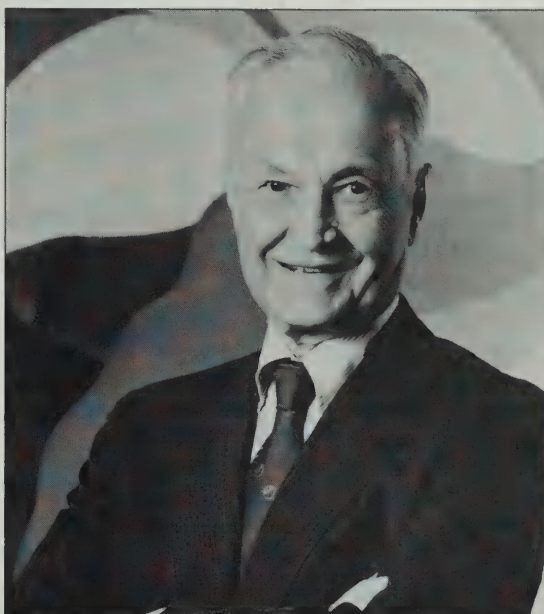
"I think Dr. Han is the quintessential pastor," says Dr. Sang Lee, who became the first Kyung Chik Han Associate Professor in Systematic Theology when the chair was endowed at Princeton two years ago. (The endowment is believed to be the first at an American seminary to honor an Asian Christian.) "In Asian culture, we have a term called *te*, which can be best defined as a combination of humility and compassion. Dr. Han has a great deal of *te*."

Lee has visited Han often over the years, and he still laughingly recalls the time when he translated a sermon delivered by President Gillespie at the Young Nak Church, and the reverse power struggle that occurred between himself and Dr. Han over who would take the hon-

ored pulpit chair next to the Princeton president.

"Dr. Han insisted that I sit next to the president, and that he would sit in the end chair," Lee says. "But I knew in my Asian heart this was not the thing to do." What ensued was a stand-off of politeness between the two men. After about ten seconds that must have felt like ten minutes under the stares of several thousand worshipers, Lee triumphed; Han sat, turned to the president, and said with characteristic simplicity, "He won."

That lack of affectation is still displayed in all aspects of the pastor's life. Since retiring, Han has lived on the Young Nak Church grounds in a modest, three-room house, the receiving area of which contains space for little more than a few chairs, a table, and a small plant recently sent to him by the republic's president in congratulations for winning the Templeton Prize. He and his late



Sir John Marks Templeton, a past president of Princeton's board of trustees, initiated his prize in 1972 to honor those who best advance the world's understanding of religion.

wife, Chan Bin Kim, had one son and one daughter, and today Han is grandfather to seven children and great-grandfather to nine.

However humble, Han still maintains a vitality that enables him to deliver a monthly sermon at Young Nak (he is especially noted for his simple yet powerful language) and to chair the "Love Rice" movement, which has been providing food to the world's poor since 1990. Now in his tenth decade, he continues to impart to the world, through his energy and his gentle, powerful spirit, an example of what it means to live fully the message of Christ.

Perhaps Han's life can best be summed up in a statement John Templeton once made to the *New York Times* about the nature of his prize. "The laws of love and charity differ from the laws of mathematics," the noted financier said. "The more we give away, the more we have left." ■

* THE * GOOD NEWS ➤ ACCORDING TO ◀ MICHAEL LINDVALL

In which a Princeton alumnus creates a mythic Midwestern town where we can all find ourselves

By Michael L. Lindvall

Editor's Note: In October 1991, Doubleday Books published *The Good News* from North Haven: A Year in the Life of a Small Town by Michael L. Lindvall ('74 M.Div.). The book consists of letters written by fictional minister Dave Battles, the new pastor of a Presbyterian church in a small Minnesota village, on the wonders and surprises of daily life. Since its publication, *The Good News* has earned its author critical praise, has been featured in both the Literary Guild and Doubleday book clubs, and was chosen by B. Dalton Bookstores for its Discover series of new fiction writers. It is also a commercial success; the first printing of twenty thousand copies is almost sold out.

In the following article, Lindvall (who grew up in small towns in the Midwest and now pastors the First Presbyterian Church in Northport, Long Island, New York) presents a behind-the-scenes look at the making of his book — its origin, its characters, and its attempt to create a town that shows how God's presence remains in the midst of everyday routine. (An excerpt from "Merciful Snow," one of the book's eighteen stories, is presented on page sixteen.)



Seven or eight years ago, I heard Garrison Keillor read a "letter" on his late radio program, "A Prairie Home Companion." That letter was a long, rambling fiction ostensibly addressed to Keillor from some long-lost friend who explained — evocatively and poignantly — why he had not succumbed to a recent temptation to commit adultery. The conceit of a letter written to one's self by a non-existent friend struck me as an intriguing way to tell a story. It also occurred to me that it might offer an occasional counterpoint to the rhythm of more traditional preaching.

Over the next few years, I wrote several stories imbedded in "letters"

and read them to the indulgent congregation I pastor on the North Shore of Long Island. I presented them as though they were real correspondence from an old classmate now pastoring a tiny church in the Midwest. Many of the people in my congregation have never been west of New Jersey or in a small town for longer than it takes to eat lunch, yet it worked for them. The small and distant North Haven, populated by assorted characters, seemed to become their own home held at an observable distance.

These "letters from Dave" arrived once or twice a year and always — "providentially," as I told the Sunday congregation — during an especially busy week when I was unable to find the time to put a sermon together. I never publicly admitted there was no Dave, the existence or non-existence of whom became a matter of much local speculation. Even now when everyone knows there is no Dave Battles and no North Haven, Minnesota, the congregation and I faithfully continue the friendly ruse: "Had any letters from Dave lately, Pastor?"

With my permission, a friend submitted one of these tales to *Good Housekeeping* magazine in 1987. The editors published it in that year's December issue. Some months later, the magazine asked if I would submit a similar piece, which I did. It appeared in the 1990 Christmas issue. *Good Housekeeping's* articles editor encouraged me to weave a collection of interrelated stories into a

book. As I was considering the possibility, another friend with contacts at Doubleday Books submitted a half-dozen of my "letters" to the publisher's religion department.

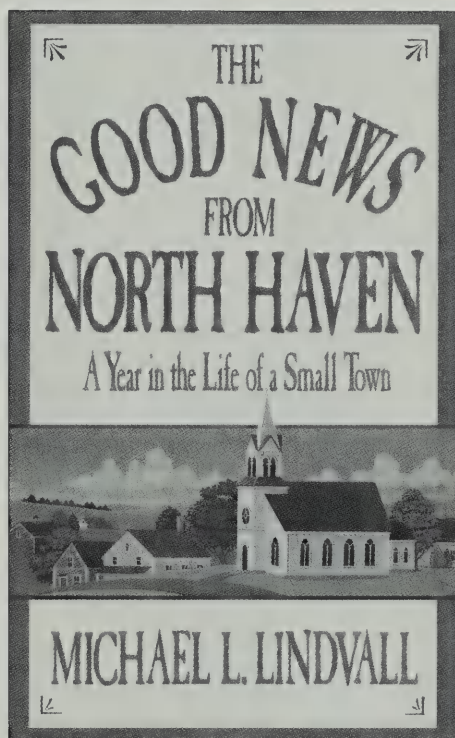
The department heads wanted to publish fiction that would be widely read (meaning, perhaps, something shorter, lighter, and cheaper than their Anchor Bible Commentary). To my surprise, they put a book contract under my nose and said, "Sign here." This was exciting, of course, but also more than a little intimidating. There was no book, and the contract meant I had to write one.

Beginning with rewrites of the erstwhile "letters," I used every moment of conceivable vacation and study leave to complete a cycle of eighteen interwoven stories written around a year stretching from one Advent to the next. Many of the stories are tied closely to the season — climatic or liturgical — in which they are set. Many are loosely based on my memories of small-town life, or remembrances told to me by friends and family over the years. At first I had set the stories in central Illinois, a part of the world I have only seen from Interstate 70. My editor asked me if I knew much about the area. When I admitted that I didn't, he asked what part of the world I knew best. Hands down it was Minnesota, but at the time I thought Garrison Keillor owned that state. "No, he doesn't," my editor said. So North Haven moved to Minnesota.

The Upper Midwest, like the Southeast, has a strong narrative tradition, something I miss on the East Coast. I had grown up in a string of little towns in Minnesota and upper Michigan. It is a world now largely foreign to most American readers, but nevertheless an evocative, symbolically powerful, almost mythic place. In a sense, it is where we are all from — or, more accurately, imagine ourselves to be from. In such places abide little churches, most of which function as large, extended families full of character and characters. It is a context of manageable and imaginable community in which all the complexities and dramas of human life are played out.

The book is narrated by David Battles, pastor of the Second Presbyterian Church in North Haven, a declining farm-town lost somewhere in the soybean fields of southwestern Minnesota. He and his wife are both children of the suburbs and never imagined themselves ending up in such an out-of-the-way spot. North

Haven, he says, is the kind of place where nothing ever seems to happen. Almost all of the stories are set against the most routine of events in small-town churches: a hospital call to a young girl injured in a motorcycle accident; the Sunday the "last choice" guest preacher climbed into the pulpit; a pastor's mini-mid-life crisis; the baptism of an illegitimate child. David Battles — who has slowed down and relieved himself of some of his earlier and more vain ambitions — observes that hidden in the routine are tales of courage and jealousy, anxiety and joy, faith and doubt. Hints of the presence of God come in the midst of things that "just happen"; truth is intimated not so much in ideas, but in the close observation of the unfolding stories themselves.



Since October, *The Good News* has nearly sold out its first printing of twenty thousand copies.

Short story writer and critic Carol Bly classifies parables, which these stories are, with science fiction. They are alike in two ways, she says. Both display the kind of writing in which you pretty much know where you are going to end up when you start, and both invariably have moral content. She's right about the moral content, but the truth is that I started a number of these stories with only the vaguest notion about where the plot might lead. In almost all of the stories, some memory, impression, or anecdote provided what Henry James

called the "donnée" — the "given" seed from which a story grows.

Most of the stories are religious, but without the deadly earnestness of much religious fiction. My goal was to make a book that might be read both by people who recognize God's presence in their lives and by those who long to sense that presence but have found it elusive (perhaps because they have not disciplined themselves to look closely). I wanted to write a book that might be read not only by people who read regularly, but also by that great majority of Americans who seldom read anything longer than a magazine article.

Dorothy Sayers, in a brilliant essay entitled "Toward a Christian Esthetic," says that writing is always being pulled toward pure escapism on the one hand and toward moral propaganda on the other. As a Christian with a story to tell and some little moral perspective who was trying to write a "popular" book, I found myself forever negotiating the passage between the Scylla of nostalgic escapism and the Charybdis of Christian propaganda. I'm not certain that I always succeeded.

I've often been asked what I hoped *The Good News* might accomplish. I don't believe I thought clearly about that before I began the project. As the book formed, I saw that almost all the stories affirmed the possibility of sane and caring community in a world that longs for such, but often seems unable to secure it and despairs of its reality. I also saw that most of the stories find whispers of God's presence in two places: in participation in that elusive community, and in the observation of what happens to people who attend to the story closely and faithfully.

Perhaps the most rewarding aspect of the experience has been the letters and calls from readers who found some of their own stories in these tales. I don't know that writers (or preachers) can ask for much more than the occasional assurance that they have expressed what they know as true in such a way that others recognize their own experiences, illuminated in the telling. ■

The Good News from North Haven is available from Doubleday (a division of Bantam Doubleday Dell Publishing Group, Inc.) for \$15. It can be purchased through the Seminary bookstore. A paperback edition is scheduled for the spring of 1993.

"MERCIFUL SNOW"

By Michael L. Lindvall

Editor's Note: The following excerpt is taken from "Merciful Snow," one of the eighteen stories that appear in The Good News from North Haven. It concerns the dual events of a winter blizzard and the death of eighty-four-year-old Priscilla Atterby, a lifelong North Haven resident who, during most of her years, exhibited an agitation with the world that in old age developed into "intrepid worry." The two events, Lindvall says, "wove themselves together in such a way that they became not just news, but news for me — oddly enough, 'good news.'"

During the funeral it started to snow, gently at first, and then very hard. The television had said that if this storm "swooped south, we might really get walloped." Newscasters everywhere seem bent on talking about winter weather in apocalyptic terms as if the same thing didn't happen every winter. On the other hand, folks here, being quite accustomed to it, try to outdo each other in being blasé about blizzards.

I, however, am possessed by an outlander's agitation about snow. My readiness to cancel everything at the sight of the first snowflake has become something of a standing joke in town. True to form, I had told a half-dozen people how worried I was that we wouldn't get Priscilla in the ground before the latest blizzard immobilized southwestern Minnesota.

I was reading the New Testament lessons when I first noticed the thick, heavy flakes through the funeral home window. The storm had "swooped south," I thought to myself. My minister's calendar-brain began to race ahead to everything in my life that the weather was going to foul up for the next couple of days: a meeting about the church's budget deficit, a Presbytery meeting over in Mankato where I was doing a big report, and the annual meeting of the congregation on Sunday after church. A worry lump began to congeal in my stomach. I was reading through the funeral service on automatic pilot when I realized the words from the fourteenth chapter of John's Gospel were bouncing from my eyes, out of my mouth, and

into the ears of Priscilla Atterby's crowd of mourners: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I it unto you. Let not your heart be troubled, neither let it be afraid."

Priscilla, I thought, *you never knew peace in this world. Yours was a troubled heart, anxious, thumping, rising to a start at every little threat to equilibrium.* But in funeral meditations...you don't say everything that's on your mind. In prayer, we remembered Priscilla, for whom "the fever of life is over" and who now knew "peace at last," as Newman had prayed. Death, after eighty-four years, had stilled her troubled heart. Last night Minnie MacDowell had peered into the casket at Priscilla and said, predictably, "She looks so peaceful." That old mourner's euphemism appeared to be true in this case. Priscilla really did look to be at peace. The worry lines were relaxed from her face, her anxious eyes now peacefully closed. With a word, God was able to convince her of the simple truth that a lifetime of cajoling by her late husband and three children had never brought her to, namely that "everything is gonna be all right, Priscilla, everything is gonna be all right, Mom."

We sang "Abide with Me," got in our cars, and drove very slowly to the cemetery. We walked up a long, shallow hillside to the open grave, a warm black cave in the blinding white of the snow, and there we laid Priscilla Atterby. I went straight home afterward, somehow feeling good for her, but in a dither about how the snow might foul up the next few days of my life. It snowed all that day and night and most of the next day. Then for two more days the wind howled and screamed. The old manse we live in trembled before the power of it. When the storm was over, it was as though the town had entered another level of a many-tiered reality, a sculptured sea of frozen white waves curving over cars. Parabolas were carved around the trunk of each tree in mathematical perfection. Snow arched up to the eaves on the east side of every house. All was white, all except the sky, which was a blue intense beyond description.

We were snowbound — literally bound by the snow for four days. Everything stopped: school, meetings, work for most everybody except the plow operators and the mailmen following in their swath. My agitation built and then crested on the second day when it be-

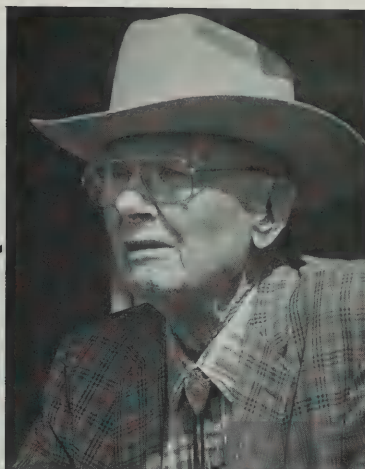
came obvious that more than half of a week was going to be plucked right out of my calendar. I canceled meetings and fretted over what was not going to get done, all of it seeming so essential. Everybody agreed that we'd had a "decent little storm" and that I had not been an alarmist. Those who remembered said it called to mind the great Armistice Day blizzard of 1940. I felt somewhat vindicated.

When I informed a fellow clergyman over the phone that I could not make the committee meeting in Mankato, I heard a set of half-forgotten words tumble out of my mouth and onto the phone. "Milt," I said, "look at it this way, in a hundred years we'll all be dead." That piece of folk wisdom belonged to my late Uncle Paul, my mother's gangly bachelor brother, who could be counted on to say it every time something didn't go just the way he or somebody else had planned, which I recall as being fairly often.

After that remark there was, of course, nothing else to say, so I hung up and looked out the window at this white act of God that was in all its lumbering and relentless might foiling the plans and plottings of thousands of His creatures. "Be still." The words whispered invitingly to me. "Be still, and know that I am God." It is often so hard to hear such whispers in this life. Priscilla Atterby had known God, but had never been still, not until two days ago when God's love finally held her agitated soul in a quiet embrace.

This cold, irresistible embrace held us so tenaciously that we had to drop our armful of doings and makings and planings and yield to stillness. It was a mandatory stillness that insisted we listen as it told us what we know but forget again and again. In tandem, the blizzard and Priscilla's death were an Epiphany epiphany. They were a manifestation of simple truth in the midst of outward uneventfulness insisting again that all our mortal effort, all our ambitions, all our worries, all our dreams, whether noble or vain, are as little before God, not so much because we are so small, but because God is so great. The blizzard was barely a whisper, as divine utterances go, but it was enough to still me and put before me again who God is and who I am. ❀

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A LONE STAR LEGEND

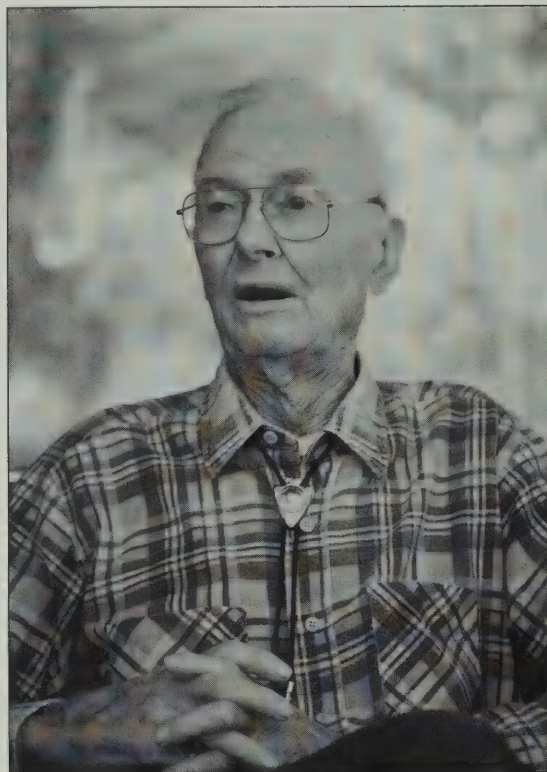
In the land of mesquite and rattlesnakes, Princeton alumnus "Tex" Eubank is right at home

Text and photos by Fred W. Cassell

I want you to meet a good friend of mine. And a good friend to Princeton Seminary. He's an alumnus, one of our oldest, and a Texan. Bransford Eubank — or "Tex," as he was known to his Seminary classmates in the Class of 1930 — lives outside the little town of Cross Cut, near the Pecan Bayou in northwest Brown County. There cattle graze amid pecan trees and mesquite, and neighbors most often live miles away.

Tex lives with his wife, Eloise, on the ranch where he was born in 1897. His "place" stretches from beyond the high hill to the east, about three miles from his house as the buzzard flies, to the highest mesa you can see to the southwest. At ninety-four, Tex doesn't ride horses, brand

*At ninety-four,
Tex doesn't raise
horses, brand cattle,
or pick cotton like he
did when he was
growing up. But he
still grafts branches
on his pecan trees
and kills rattlesnakes
with his .22!*



cattle, or pick cotton like he did when he was growing up. But he still grafts branches on his pecan trees to improve their quality, fills in chuckholes along the road leading from the highway to his ranch house, and kills rattlesnakes with his .22!

Brown County, Texas, fosters independence in its sons and daughters. They are "down to earth," realistic, practical, and not timid of soul or overly sentimental of spirit. There's a love of the land that seems bred into the people raised on it, and that love is clearly evident in Tex. He says he would be happy to live a thousand years if God would just let him sit a spell every day on those hills.

His deep love for Princeton Seminary is also clearly evident. Talk to Tex Eubank about Princeton, about his days on our campus and about those classmates and friends of more than sixty years ago, and eyes that squint from looking into the West Texas sun become misty with the memories of his student days. Because of his love for Princeton and his generous nature, Tex Eubank is making it possible for men and women to study at the Seminary. Through the scholarship endowment fund he has established, he is assuring there will be thousands of dollars in scholarship aid available each year to those who need it. For as long as there is a Princeton Semi-

nary, there will be students who have good reason to give thanks to God for this alumnus from West Texas. This is the man I want you to meet.

Tex's ranch is about 2½ hours west of the Dallas-Fort Worth Airport if you drive at West Texas speeds and don't look too closely at the speedometer. A mile or so after skirting the little village of Cross Cut and crossing the Pecan Bayou, you turn onto the ranch road. Driving past oil and gas storage tanks, beside a fenced pasture where cattle graze, you carefully avoid any chuckholes Tex hasn't gotten to yet. A couple of Texas white-tailed deer may bound across the road in front of the car. After about half a mile you see Tex's house, where the welcome mat is always out. More precisely, if Tex and Eloise know you're coming, the welcome sign will likely be posted on the wire fence that surrounds the house. On one occasion it read, "Welcome Back Fred," with the rest of its message written in Chinese characters! I later learned that those characters translated roughly to, "Welcome, friend who comes from far away." Beside the sign, high on a pole, a flag will flutter in wind that seldom stops. It will be the American flag on some days, but on others it's the Texas Lone Star State flag that proudly greets each visitor.

During a visit, Tex will drive you in his

pick-up truck all over the ranch, whose every rock and tree he knows well. He'll talk knowledgeably about the interesting geological formations and the settling of those parts by the earliest of the native Americans. As a scientist and historian of that area, Tex has written about the land and its people. A part of what he has recorded gives a glimpse into its interesting past:

"Some two hundred million years ago a shallow sea extended across here from Nova Scotia to Mexico. When the sea was shallow, sand settled in to form sandstone, when it was deeper mud settled in to make clay, and when the water was deepest tiny sea creatures settled to form limestone. As the sea continued to sink, deposits continued laying down the Permian Rocks and the Permian Basin of West Texas."

He writes in that history of northwest Brown County (a copy of which we have in Speer Library) about the different layers of volcanic ash "blown out of the throat" of one of the volcanos that existed in the area. And on a visit he will point out the greenish rock colored by the ash's copper content, and the red layers of stone where the "smooth gizzard stones of the plant-eating dinosaurs" that once lived in the region can be found. As for the first humans, "the earliest man hereabouts followed the elephants from across the Bering Straits some fifteen or twenty thousand years ago. I have found his beautifully fluted spear points. I have found three elephant teeth, and several years ago with friends dug up an elephant head in the bed of Turkey Creek."

Tex will also point out the military trails crisscrossing his land that were used by the army as it moved across the area to forts further west in Texas. And he'll show you the holes in the ground under a grouping of three live oak trees where folks have dug for a treasure supposedly buried by outlaws 1½ centuries ago. According to the story, in 1861 two men down on the Rio Grande, Laird and Sanchez, heard that steers were selling for \$20 a head in Springfield, Missouri. They gathered a herd of more than three thousand head and started trailing them across Texas to the Red River. Finding themselves shorthanded, they hired a couple of cowboys, Wright and Allen, who proved to be good hands. They made it to Springfield and sold the cattle for \$60,000. The two ranchers kept the two hands as guards and, packing the money on mules, set out for the return trip to the Rio Grande. When they were about

one hundred miles west of Fort Worth, Wright and Allen shot the two ranchers, burned the equipment, ran off the horses, and buried the money, taking \$1,000 each. They then set off on foot for Waco, where they lived by gambling. Allen soon lost his stake, however, and wanted to go back for more of the money. The two argued and in a shoot-out Wright outdrew Allen and killed him. Joining a company of Confederate soldiers, Wright soon got in an argument with a sergeant and killed him, for which he was summarily hanged. But before the hanging Wright gave his commanding officer, Captain Snell, a map of where the money was. The captain, unfortunately, was "bushwhacked" before he found the treasure.

But don't be too quick to start a treasure hunt today, because Tex believes that one of his father's neighbors, Lev Baugh, found the money in the early 1880s. At least he claimed to have found it, and many believed him since he came to those parts a poor man, then all of a sudden started to buy land and cattle; when he died, Lev Baugh was the richest man in the county. No one knows for sure, of course, and the legend persists. "Men would still dig there," Tex says, "if I would let them."

In 1888 Tex's father began to buy the land that became the ranch where Tex and his sisters grew up. After high school, Tex enrolled at Texas A&M to study agriculture, graduating in 1922 after his studies were interrupted by a stint in the U.S. Marine Corps during the last year of World War I. During his A&M days he "fell in" with some young men who met regularly in a small group for prayer and Bible study, and that kind of group experience would help to shape the remainder of his life. Graduation was followed by a year of teaching in two small schools, and then the chain of events began that was to lead him to Princeton Seminary.

An evangelical Christian organization wanted to ship a herd of cattle to China to help improve the quality of beef, and thereby the quality of life, in that country. With his ranching experience, agricultural education, and Christian dedication, Tex was hired. He traveled to New York at the organization's request to buy the herd, then took the cattle by train to Seattle for the trip across the Pacific. After delivering the cattle in China, he was invited to teach agriculture at Yenching University in Peking. During his three years there (1924-27) he came to believe that the Chinese people needed the Gospel of Jesus Christ more than they needed help

in agriculture, and that God was calling him to bring the Good News to those people. He returned to the United States and, with his strong Christian faith and \$100 to his name, Tex entered Princeton Seminary in the fall of 1927.

Graduation in 1930 brought marriage to his first wife, Martha, a Phi Beta Kappa graduate of Vassar, and the couple's commissioning as missionaries to China. Together they served for the next seven years with the China Mission of the Presbyterian Church (USA). Martha was the head of the foreign language department of Cheloo University. Tex was an evangelist who liked nothing better than to take his bedroll and hike out into the countryside to tiny, remote villages to be with the people and tell them about God's love in Jesus Christ. When reappointment for a second term in the mission field was not possible, Tex and Martha returned to Texas and he enrolled again at A&M for a master's degree in science.

The remainder of his working life included several years pastoring the First Presbyterian Church in Menard, Texas, and teaching at Daniel Baker College and Howard Payne College. After retirement he served as a land use consultant in

Uganda and in Ethiopia, as well as with the Maryknoll fathers in the Yucatan area of Mexico. The last quarter of a century, Tex has been back where he began, on the land he loves with its pecan trees and mesquite, with the cattle and the deer, with the geological formations he loves to describe and the history he knows so well.

Today, Tex shares his life with Eloise, whom he married after Martha's death in 1983. She calls him her "one-in-a-million!" They have known each other for more than seventy years, and share not only their Texas roots and love of the land, but the same deep Christian devotion. With Eloise came a new tie to Princeton Seminary, for her son-in-law, John McCord, is the cousin of Princeton's former president, James I. McCord, also of Texas.

I wanted you to know Tex and Eloise. And if you ever get out to Brown County, maybe Tex will give you the rattles from a rattlesnake he's recently killed, so you can keep them in your desk — the way I keep the ones he gave me. ■

Fred W. Cassell is Princeton's Vice-President for Seminary Relations.



Today, Tex shares his life with Eloise, whose son-in-law is the cousin of Princeton's former president, James I. McCord.

THE NEW FACES AT PRINCETON

By Elaine Hinnant

Imagine yourself in a small group of nine students: six men and three women. Four of the members are in their early twenties, one is twenty-nine, two are in their thirties, and two are over forty. Four are recent college graduates, while the others have been in careers that range from high school math teacher to psychologist to lawyer. The group includes a mix of races — African-American, Asian-American, Caucasian — and denominations: five are Presbyterian, one is Lutheran, one is Baptist, one is non-denominational, and one is Assembly of God.

Imagine that this is your theology preceptorial in your first semester of seminary. The topic for today's fifty-minute class is the doctrine of redemption. You are here to share your insights from the readings and lectures of the past few months, as well as your own Christian understanding of redemption. What a discussion to be had if you were a member of this diverse group of students from the 1991-92 junior Master of Divinity class!

Students who entered Princeton Theological Seminary last fall — the Class of 1994 — are very different from the classes of 1954 or even 1974. Below is a review of who is attending the Seminary today and will lead the church into the next century.

Enrollment

The fifty-seven women and seventy-two men in the 1991-92 Master of Divinity junior class were selected from 256 applicants. Total enrollment in the M.Div. program this past year was 409, of which 252 students were male and 157 were female.

Last year's entering class continues an increase in enrollment at Princeton that is reversing the downward trend of the 1980s. There were 156 M.Div. students who entered the Seminary in 1979; ten years later, enrollment hit a low with 114 M.Div. juniors. The beginning of the new decade, however, saw the number of entering M.Div. students increase to 124. Last year's continuation of that climb could point to a new trend; by this spring, the admissions office had already received



photo by Mike Bongart

A brief look at today's seminarians

450 more inquiries than in 1991. This could easily increase the size of the class entering Princeton in the fall.

Age

Younger than in recent years, the median age for the 1991-92 junior class was twenty-seven. But David Crawford, Princeton's director of vocations and admissions, explains that figure could be misleading.

"The number twenty-seven doesn't tell exactly [the age of most students]," he says. "Seventy-five percent [of the students are] between the ages of twenty-two and twenty-six, with 25 of the 129 exactly twenty-two years old." Of these statistics Crawford says, "The sudden and unpredictable change in the age of entering students — from older students to those

mainly in their early twenties — is an entirely different trend than we see at other seminaries, where most of the student body consists of second- or third-career students."

The rest of last year's junior class fell into these groupings: Twenty-eight are between 27 and 35 years old, fifteen are between 36 and 45 years old, and nine are between 46 and 55 years old.

Richard Jeffrey Parker is one of the twenty-two-year-old juniors. A 1991 graduate of Furman University in Greenville, South Carolina, Richard came directly from college to seminary. He represents what was once the typical student at Princeton: young, single, white, male, Presbyterian, and right out of college. It is this type of student that the Reverend

Michael Livingston saw less of during his time as director of admissions from 1985 to 1989. Livingston, who is now campus pastor and director of Miller Chapel, attributes this decrease to both the membership decline in mainline denominations and the smaller number of students who graduated from colleges and universities during the 1980s.

Denominations

Though Presbyterians were still dominant in last year's junior class, 1991 marked another drop in Presbyterian students: only forty-five percent of the class were members of the Presbyterian Church (USA), compared to seventy percent only six years ago. On a larger scale, just over fifty percent of the 409 M.Div. students in 1991-92 were Presbyterian.

Ecumenical in nature, Princeton Seminary welcomes as many as fifty different denominations to its campus every year. Baptists (including American, Southern, Progressive, and National Baptists) represent the second largest denomination in this class, which also includes mainline denominations such as United Methodist, United Church of Christ, Evangelical Lutheran Church of America, Episcopal Church in America, and Korean Presbyterian Church. Smaller student representations are found in the Church of Christ, Nazarene, Mennonite, Assembly of God, Roman Catholic, African Methodist Episcopal Zion, independent, and nondenominational churches.

Heather Harriss is one of six American Baptists in this new class. Heather, whose home church is in Chapel Hill, North Carolina, is preparing for ordained ministry in a local American Baptist congregation. "Meeting other students from denominations I had never heard of has been a real eye-opening experience," she says of her first year at Princeton. "The similarities and differences in our faith traditions are educational tools in themselves."

Michael Martin, one of three entering students from the Church of Christ, represents yet another faith tradition in this junior class. Michael has grown up in the Church of Christ from birth and had not been exposed to many other denominations at such a close range. Excited about the mixture of denominations at Princeton, Michael reports that "Friendships with students who are in other denominations have given me a new understanding of my own faith and have strengthened my call to ministry."

Heather and Michael are two of the students who make up the fifty-five percent

of the junior class that is non-Presbyterian. These other voices are a collective chorus in the midst of the commonly respected Reformed tradition.

Race

Other voices contributing valuable perspectives to the Reformed tradition are from racial ethnic groups. Within last year's class were thirteen African-Americans, eighteen Asian-Americans, one native American, and one Hispanic. In the entire student body there were seven Hispanics, two native Americans, seventy-five Asian-Americans, and fifty-five African-Americans enrolled in 1991. Also in this composition were eighty-eight international students from twenty-three nations.

In an address to the Seminary's class stewards early last year, the late Dr. Hugh T. Kerr, Princeton's Benjamin B. Warfield Professor of Theology, Emeritus, made this observation about the students in one of his courses: "More than half are Asian-American. A quick look at the current seminary directory lists [students by the name of] Chang, Cho, and Choe, with seven who carry the name Choi and eighteen known as Kim. Put all these people together, and it is clear that the campus today is not what it was in [John A.] Mackay's day, when mostly young, white males came directly from college." He added, "These students — as well as women, second-career [students], and other racial groups — all have a distinct and differing way of thinking, speaking, and giving expression to their Christian faith."

Ruth Santana, a first-year student and second-generation Hispanic, feels strongly about having a diverse community. "I want to see positive images of diversity in this community," she says, "so that when people leave they will have better insights into other cultures."

Second-Career Students

Students who apply to seminary in their thirties, forties, fifties, and sixties are usually referred to as "second-career," for lack of a better description. This term indicates that a student has been out of the classroom for a number of years, has become established in a particular field or livelihood, and until now has not pursued ministry as a vocational choice.

Fifty-two students in last year's entering class fall into this category, bringing with them experience in fields ranging from psychology and philosophy to economic development and international

relations. Forty-five-year-old Miki Laws is one of those who came to seminary after a career in government and economics. She spent seven years in Japan before returning to Harrisburg, Pennsylvania, to help with a family business. She began attending a local Presbyterian church, where she heard excellent preaching and saw her first female role model in ministry. "It was totally fresh air to come into the Presbyterian Church," she describes. "I had grown up in the Roman Catholic faith and sensed a call to ministry in the second grade which was never encouraged." Miki and her seven-year-old son are working at their adjustment to the seminary community. As a single parent, Miki is finding a new home in what she calls a "wonderfully diverse" junior class.

Another junior, David Cabush, talks about his transition to seminary life after twenty years in clinical psychology as a teacher and counselor. "For me personally, it was a renewal of the call to ministry that I had as a teenager," he says. "Now I am able to fulfill that call in God's timing. This has been a very positive and affirming experience for me."

Imagine it is the year 2004 and you have been in ministry for ten years following your graduation from Princeton. You are called by a local talk show host to give a Christian understanding of redemption. With a thousand other important things going on in your congregation and not much time to read all the old texts, you pull out your notes from that theology class in your first semester at seminary and begin your reflection.

Will you remember the students sitting in that class — the Hispanic woman, the second-career psychologist, the single mother, the black Baptist, the Roman Catholic man, the young international student from Korea...? Will their voices in that discussion of redemption come to mind as you prepare your talk? Will your understanding of and experience with others who are different than you increase your ability to communicate the gospel effectively? Will you think about the diversity of your audience, those listening to a Christian minister talk about redemption? Will they listen to you?

Perhaps cultural diversity is not a recent trend, but a road toward greater understanding of the God who created us all. ■

Elaine Hinnant is Princeton's Assistant Director of Vocations and Admissions.

1937

John L. Reid, Jr. (B, '42M), is serving his sixth year as visitation pastor at San Marino Community Church in San Marino, CA. Reid lives in the neighboring city of Pasadena.

1938

B. Ross Cleeland (B) writes that he still preaches about twenty-five times a year in churches of various denominations and "is on the mailing lists of at least 120 charities." Cleeland, who retired in 1976 and was named pastor emeritus of the Community Presbyterian Church in Hawthorne, NV, now lives in Hawaii on the island of Kauai.

1942

In February, **David Woodward** (B) and his wife, Betty, spent three weeks in Kenya, where he helped create two primers for the Turkana tribe. Woodward, who is a member of the Tulsa, Oklahoma-based Literacy and Evangelism International (LEI), has also prepared a sixty-page history of LEI's ministry during the past twenty-five years.

1943

George F. Mace (B) is a volunteer on the outdoor committee of the Giddings-Lovejoy Presbytery in Missouri. He lives in Kirkwood, MO.

1944

Last October, **Kenneth V. Brown** (B) was one of five graduates to be inducted into the Hall of Fame of Norristown Area High School in West Norristown Township, PA. Brown, who was in the high school's Class of 1928, has served several interim pastorates in the Norristown area since retiring in 1978 as pastor of the First Presbyterian Church in New Hyde Park, NY.

Richard B. Norton (B, '51M) serves part time as calling pastor of Montview Boulevard Presbyterian Church in Denver, CO, and is on the Worship Committee of Denver Presbytery. A former missionary to Japan, Norton traveled back to that country last fall with his wife, Mary; the couple visited old friends and colleagues in Atsugi, he writes, and spent several days with their daughter and son-in-law along the shore near Shimoda.

1948

On January 31, **Edward C. Gartrell** (B) retired after twenty-nine years as pastor of Central Presbyterian Church in Huntsville, AL. Gartrell says he intends to do interim pastoral work in the future.

1949

Joseph S. Stephens (B) was installed last September as part-time minister of discipleship at the Rancho Capistrano Community Church in San Juan Capistrano, CA. He also recently completed his second year as president of the South Coast Ministerial Association. Stephens, who was honorably retired by Olympia Presbytery in 1989, lives in San Clemente, CA.

1950

Nathaniel C. Roe (B, '55M) writes that he is busy preaching twice a month, assisting at the First Presbyterian Church in Washington, PA, and woodworking. Roe, who retired 2½ years ago as emeritus executive presbyter of Washington Presbytery, lives in Washington with his wife, **Muriel** (e).

1951

As part of its 205th anniversary in November 1991, the First Presbyterian Church in Sparta, NJ, named its new educational building after **David Aaronson** (B) in recognition of his twenty-two years of service as pastor.

1952

Pauline Landes Browne (e) reports that she continues to write despite macular degeneration of the retina. In 1988 Browne published *A Small Piece of Humanity: A Novel of Independence*; the book is set in the Portuguese-controlled country of Guinea-Bissau in Africa, where Browne once served as a missionary. Browne, who retired in 1981, also did mission work in China, Brazil, and Mozambique during her thirty-five-year career. She is now writing her memoirs.

1953

On February 13, **Prentice H. Barnett** (B) received the Life Achievement Award from the Association of Presbyterian Church Educators. Barnett recently retired from the Synod of the Sun as an associate synod executive. He lives in Denton, TX.

After eighteen years as pastor of the First Presbyterian Church in Lakewood, CO, **John N. Bratt** (B) retired on December 31 with a gala New Year's Eve gathering.

Kenneth E. Grant (b) became interim pastor of Calvary Presbyterian Church in Riverside, CA, on January 15. He previously served as interim pastor of the First Presbyterian Church in Grand Junction, CO.

In June 1991, **William T. Moore, Jr.** (B), retired and was named pastor emer-

itus of Marple Presbyterian Church in Broomall, PA. Moore, who had come to the church as associate pastor in 1961, had been pastor there for twenty-six years.

Cowan G. Thompson (B) recently retired as pastor of Glengormley Church in Newtownabbey, Northern Ireland. Thompson had served there since 1966.

1954

William D. Boyd (b) received the honorary Doctor of Divinity degree from Queen's University in Belfast, Northern Ireland. Boyd, a Belfast native, is pastor of that city's Eglinton Church.

William H. Miller (B), who retired in February 1991 as minister-at-large for the Northern Waters Presbytery, writes that he currently serves on that presbytery's Bicentennial Follow-up Committee (which he chairs) and Stewardship Committee. He also is on the Synod of the Lakes and Prairies's Dakota Presbytery committee. Miller and his wife, Gloria, live in Ely, MN, where the couple recently co-directed the Wilderness Trek Cross-Country Ski Race, a winter festival that includes four cross-country races.

1956

Donald N. Matthews (B) recently retired after twenty-five years as professor of bibliography and librarian at Lutheran Theological Seminary at Gettysburg in Gettysburg, PA.

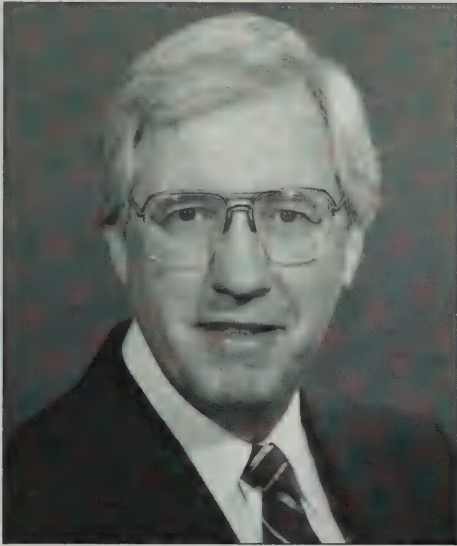
Cecil E. Sherman (M) recently became the first coordinator of the Cooperative Baptist Fellowship, an Atlanta-based organization of moderate Southern Baptists that was formed last May. Sherman was formerly pastor of Broadway Baptist Church in Fort Worth, TX.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U
special graduate student G
When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.



Terrence N. Tice (B, '61D), chair of the International Schleiermacher Society, has recently published new editions of two works by the German theologian.

Terrence N. Tice (B, '61D) is chair of the newly founded International Schleiermacher Society, and he has recently published new editions of the German theologian's *Brief Outline on Theology as a Field of Study* and *Christmas Eve* as part of the Schleiermacher Studies and Translations series of Edwin Mellen Press. Tice is professor of philosophy at the University of Michigan.

1957

In October, **James H. Fenner** (B) completed a thirteen-month assignment as interim executive presbyter of Whitewater Valley Presbytery. He recently relocated to Sioux Falls, SD.

In October 1991, **Richard A. Hasler** (B) retired as organizing pastor of Pio-

neer Presbyterian Church in Belpre, OH. He also published a new book last year, *Prophets, Pioneers, and Possibilities*, which offers sermons for Sundays after Pentecost, Cycle C. Hasler is currently interim associate executive of Muskingum Valley Presbytery. He lives in New Philadelphia, OH.

Kayton Roy Palmer (B) is currently interim pastor of Immanuel Presbyterian Church in Waterloo, IA. He had previously been serving as interim pastor of Community Presbyterian Church in West Fargo, ND.

Daniel W. Reid (B) was recently honored for his twenty years of service as pastor of Lenape Valley Presbyterian Church in New Britain, PA. Reid began his pastorate there in 1971.

1958

Stan Tate (B) recently received his Doctor of Ministry degree from San Francisco Theological Seminary. His dissertation was entitled "Pastoral Bioethics: Biomedical Ethics and Pastoral Care." He is currently a staff bioethicist at Gritman Medical Center in Moscow, ID, and a consultant in bioethics for Northwest Bioethics, also in Moscow.

1959

Lee C. Theodore (G) is an instructor of psychology at Mt. San Jacinto College, a new school located in the year-old city of Menifee. Theodore lives in Temecula, CA.

1960

Thomas D. Hanks (B) writes that "his dreams of spending a month in Brazil" were realized last October when he was invited to both teach in an evangelical seminary there and participate in a consultation of Brazilian biblical scholars who are preparing a new series of commentaries. In November he flew to Kansas City to present an academic paper at the Evangelical Theological Society on poverty and the poor in biblical theology. Hanks teaches at the Seminario Biblico Latinoamericano in San José, Costa Rica.

1961

Donald R. Purkey (B) is pastor at the headquarters of the Presbyterian Church (USA) in Louisville, KY.

1962

Jerome W. Berryman (B) recently published a new book, *Godly Play* (Harper and Row, 1991), which shows how to make religious education more accessible to children. Berryman, who is canon educator at Christ Church Cathedral in

Houston, says his approach is patterned after that of Maria Montessori, who advocated learning through games and other playful experiences. *Godly Play* is a follow-up to *Young Children in Worship* (Westminster/John Knox Press, 1989), which offers a series of lesson plans. Berryman also recently received a Lilly Endowment Grant to undertake research in Italy for his next book, which will chronicle the history of the "playful learning" method beginning with Montessori.

1963

On December 1, 1991, **Thomas A. Cutting, Jr.** (B), was installed as pastor of Grace Covenant Presbyterian Church in Richmond, VA.

Thomas M. Johnston, Jr. (M), synod executive of the Synod of the Trinity, writes that he attended the seventh assembly of the World Council of Churches in Canberra, Australia. Johnston lives in Camp Hill, PA.

Peter W. Macky (B, '70D) wrote recently that he published a new book, *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible* (Edwin Mellen Press, 1990). Macky is professor of religion at Westminster College in New Wilmington, PA.

1964

Paul F. DeVries (M), chaplain at O'Hare Airport in Chicago, recently was praised in the *United Methodist Reporter* for his ability to lead worship and "preach a meaningful sermon" in the short time available between flights. DeVries is in his tenth year as airport chaplain, and he describes O'Hare as a "vital and fitting place for my ministry." DeVries also has written a book, *Bite-Sized Spurgeon*, which offers table devotionals for every day of the year.

1965

Howard Friend (B) and his wife, Betsy, are conducting weekend workshops at Temenos, a conference and retreat center in West Chester, PA. The workshops focus on such topics as spiritual journeys, contemplation, and social justice. The Friends also have recently received a grant to help clergy and clergy couples deal with the stress of parish life. Howard continues as pastor of Lower Merion Presbyterian Church in Gladwyne, PA.

Mary E. McAnally (b) received her M.Div. in May 1991 from Phillips University Graduate Seminary in Enid, OK, and in January was ordained and called as pastor of Westminster Presbyterian Church in Tulsa, OK. McAnally also works part



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time with the Tulsa Metropolitan Ministry as a prison chaplain, serves on the Justice for Women Committee of Eastern Oklahoma Presbytery, and has published her fifth book of poetry.

1968

On February 1, **Desmond J. Cousins** (E) became general secretary of the Uniting Church in Australia's Synod of Tasmania. He writes that his new duties will include helping the church find new models of ministry for small and isolated communities.

Robert R. Hann (B) is associate professor of religious studies and the religious studies program coordinator at Florida International University in Miami. Hann, who formerly was chair of the university's Department of Philosophy and Religion, teaches New Testament, church history, Reformation theology, and various introductory courses. He also serves as a parish associate at the Pinecrest Presbyterian Church in Miami.

In addition to his work as part-time pastor of Entiat Federated Presbyterian Church in Entiat, WA, **Robert A. Jackson** (B) serves as assistant to the director of social services at Highline Convalescent Center in East Wenatchee, WA.

On September 1, **Andrew H. Woods** (B) began serving as pastor of the First Presbyterian Church in Barnesville, OH. He formerly was pastor of the First Presbyterian Church in Ely, MN.

1969

In December, **Peter J. Frazier-Koontz** (B) earned his Ph.D. in education, community, and human resources from the University of Nebraska-Lincoln. Frazier-Koontz is a psychotherapist at the Community Mental Health Center of Lancaster County in Lincoln, and he also serves as associate pastor of the local Southern Heights Presbyterian Church and as moderator of the Committee on Ministry for Homestead Presbytery.

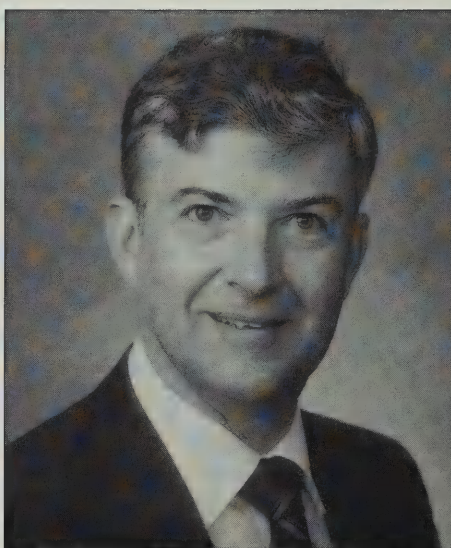
1970

Ralph W. Quere (D) recently completed a history of the 1978 Lutheran Book of Worship. Quere is professor of church history at Wartburg Theological Seminary in Dubuque, IA.

1971

George Brown, Jr. (M), recently received a Lilly Endowment Grant to help with the research for *Religious Education: A Bibliographical Survey*, a work that will offer an annotated bibliography for the years 1960-1991 and an essay tracing the changes, continuities, and trends in re-

ligious education during that period. Brown, the dean of faculty and assistant professor of Christian education at Western Theological Seminary in Holland, MI, is working on the project with D. Campbell Wyckoff, Princeton's Thomas W. Synnott Professor of Christian Education, Emeritus. Both Brown and Wyckoff expect to deliver the completed manuscript in 1993 to Greenwood Press, which will publish the work as part of its Bibliographies and Indexes in Religious Studies series.



George Brown, Jr. (M), recently received a Lilly Endowment Grant for a project he is working on with D. Campbell Wyckoff, Princeton's Thomas W. Synnott Professor of Christian Education, Emeritus.

Richard A. Locke (b) writes that for the past six years he has been a real estate agent in Charlottesville, VA.

1973

Glen L. Melnik (b) teaches computer science at Piedmont Independent Learning High School in California. He also does private tutoring in mathematics, chemistry, and physics. Melnik lives in Alameda, CA.

In December, **Cornelius B. Williams** (B) was installed as pastor of the Sixth Mount Zion Baptist Church in Pittsburgh, PA.

1974

On January 1, **Virstan B. Y. Choy** (B) began his duties at San Francisco Theological Seminary as director of the Office of Field Education and Integrative Studies and assistant professor of ministry. Choy formerly served on the staff of San José Presbytery.

Henry L. Hemmerling (M), pastor of St. Magdalen DePazzi Parish in Fleming-

ton, NJ, was recently named dean of the Round Valley Deanery, which encompasses the eleven parishes in Hunterdon County. Hemmerling is also a member of several diocesan commissions — including the Commission for the Continuing Education of Priests, the Commission for Ecumenical and Interreligious Affairs, and the Commission for Sites and Boundaries — and is chaplain of Serra International of Hunterdon County, an organization which fosters religious vocations.

Bantam-Doubleday-Dell recently published a book by **Michael Lindvall** (B) entitled *The Good News from North Haven*, which is an episodic novel about life in a small Presbyterian church. The book, he writes, has been picked up by two book-of-the-month clubs and will be featured in B. Dalton's Discover Series for new fiction. Lindvall is pastor of the First Presbyterian Church in Northport, NY. (Also see "The Good News According to Michael Lindvall" on page 10 of this issue.)

1975

Douglas K. Fletcher (B, '82D) is pastor of Southminster Presbyterian Church in Tulsa, OK, where he resides with his wife, **Wesla** ('78B).

On January 30, **Daniel C. Thomas, Jr.** (B), became associate pastor of Christian education at Christ Presbyterian Church in Canton, OH.

1978

In May 1991, **Wesla Fletcher** (B) received her Ph.D. in organizational/industrial psychology from the University of Tulsa. She and her husband, **Douglas** ('75B, '82D), live in Tulsa, OK, where Wesla works as a compensation analyst.

1979

Robert J. Faser (B) was recently appointed general secretary of the Tasmanian Council of Churches. He lives in Mt. Stuart, Tasmania, Australia.

In June 1991, **Todd B. Jones** (B) was called as pastor of the First Presbyterian Church in Spartanburg, SC. He was formerly pastor of Westminster Presbyterian Church in Columbia, SC.

Robert H. Morris (B) has written that on March 18 his wife, Anne, passed away at Soldiers and Sailors Memorial Hospital in Wellsboro, PA.

1980

Bruce A. Hedman (B) will be included in the fourth edition of *Who's Who in Religion*. Hedman currently teaches math at the University of Connecticut, and last sum-

mer he was invited to present a paper at Wheaton College in Wheaton, IL, on how the Lutheran beliefs of Georg Cantor influenced Cantor's development of the mathematics of infinity — an opportunity, Hedman writes, that combined two of his passionate interests, Christian theology and mathematics. Hedman also is pastor of the Abington Congregational Church in Abington, CT, which dates back to 1751 and is the oldest church building in the state.

John Salmon (M) was recently appointed lecturer in systematic theology at Trinity Methodist Theological College in Auckland, New Zealand. Salmon, who for the past nine years has been working as an educational consultant for the Methodist Church of New Zealand, also is a member of the joint faculty of Trinity and St. John's Anglican Theological College. He writes that he has authored or co-authored the following publications: *Being Just Where You Are*; *Women, Culture, and Theology*; and *Doing Theology*.

1981

Susan E. Westfall (B) writes that she is teaching part time and living with her husband, John Morgan, and two sons in Hermosillo, Sonora, Mexico.

1982

Orbis Books recently published a book written by **C. Gilbert Romero** (D) entitled *Hispanic Devotional Piety: Tracing the Biblical Roots*. The book examines the biblical roots and the lived experience of four devotional exercises for Hispanic Catholics of the southwestern United States, and explores such problems as whether adherence to Hispanic traditions is a source of genuine Christian experience. Romero is currently in residence at St. Thomas More Church in Alhambra, CA.

In November, **Randolph L. C. Weber** (B) became associate pastor of Fifth Avenue Presbyterian Church in New York City. He formerly was pastor of Hope Presbyterian Church in Dauphin, PA.

1983

In January, **Robert J. Cromwell** (B) became pastor of St. Mark's Presbyterian Church in Haysville, KS. He formerly served for eight years as pastor of the Fayette City and Little Redstone Presbyterian Churches in Fayette City, PA.

Julio Filomeno (B) has been named to the Rhode Island Governor's Commission for Hispanic Concerns. Filomeno lives in Pawtucket, RI.

1984

Ebenezer Obiri Addo (E) is engaged in the redevelopment of the First Presbyterian Church in Irvington, NJ, as a mission outreach for immigrants from Africa, South America, and the Caribbean. Addo is a stated supply pastor with Newark Presbytery.

On January 25, **Kenneth J. Hockenberry** (B) was installed as moderator of Cayuga-Syracuse Presbytery in New York State. Hockenberry is pastor of the Onondaga Hill Presbyterian Church in Onondaga, NY.

Jimmy Tai-On Lin (M) is the Chinese broadcast minister for the "Back to God Hour" in Palos Heights, IL; he produces programs that are heard daily in China, Hong Kong, and most of the countries in southeast Asia. The "Back to God Hour," Lin says, is the broadcasting agent of the Christian Reformed Church of North America; his duties range from writing and recording scripts to preaching in supporting churches.

1986

Last June, **Ron Davids** (B) became pastor

of Magnolia Presbyterian Church in Seattle, WA.

1987

Barry W. Brimhall (U), a lieutenant commander in the U.S. Navy, recently completed a seven-month deployment to the Mediterranean and Red seas, where he participated in operations supporting the Kurdish relief effort and the United Nations resolutions regarding trade with Iraq. Brimhall returned to Norfolk, VA, at the beginning of this year aboard the destroyer tender USS *Shenandoah*.

Birdie W. Johnson (E) is professor of music and assistant registrar at Bloomfield College in Bloomfield, NJ.

1988

Thomas S. Poetter (B) is currently working on a Ph.D. in education at Indiana University in Bloomington, IN. Poetter, who also serves at the university as an assistant instructor, expects to graduate in the spring of 1994.

1989

Betsy L. Stevens (B), a member of the Paoli Presbyterian Church in Paoli, PA, has been conducting a "music for mission" ministry by singing benefit concerts in local churches to support the Habitat for Humanity program. She also produced a recent recording, "The Gift Goes On," which is dedicated to providing "good and decent homes for God's people in need."

1990

Thomas Kinsell Carr (B), a doctoral student at the University of Oxford in England, writes that he recently won an overseas research grant from the British government.

Births

Maya Lynn to Sue Hoenshell and Stephen R. ('65B) Brown, September 15, 1991

Alexandra Quinn to Peg and Jeffrey ('77B) Erb, May 16, 1991

Miles Siebens to Elizabeth ('87B) and Stephen ('87B) Willis-Erickson, February 28, 1992

Weddings

Edith Kirker McKee and Robert A. Jackson ('68B), March 16, 1991
Nancy C. Heimsch ('91B) and William H. Levering ('79B), March 28, 1992

Teresa Lynne Willibeg and David D. Hunte ('88B), June 20, 1992
Susan Diane Rice and Stephen M. Waltar ('88B), October 12, 1991

Julie E. Hodges ('89B) and W. Shane Welch, December 28, 1991

Francis O. Hathaway, 1919B

Francis O. Hathaway died September 30, 1991, at the age of 103. He was living in Gollendale, WA, at the time of his death.

Ordained by the Presbytery of Binghamton in 1919, Hathaway served his entire thirty-year ministerial career as pastor of the Stockton Presbyterian Church in Stockton, NJ. Following his retirement in 1949, he operated a printing business in that town. He also was a devout gardener who continued to raise large vegetable gardens well into his eighties.

Hathaway was predeceased by his wife, Lenora, in 1974. He is survived by two sons, Edgar Ogden and Robert Ellison, and two daughters, Juliet Elizabeth Hudspeth and Theodora Cole.

Samuel A. Jackson, 1932B

Samuel A. Jackson died August 30, 1991, at the age of ninety. He was living in Ormond Beach, FL, at the time of his death.

Jackson was ordained by the Philadelphia North Presbytery in 1931, following his graduation from Reformed Episcopal Seminary in Philadelphia. His forty-eight-year career included pastorates in New Hope, Pa; Brownsburg, PA; Boston, MA; and Brooklyn, NY. Before retiring in 1979, Jackson served for nine years as chaplain of the United Presbyterian Residence in Woodbury, NY.

Jackson held various church leadership positions throughout his career, including moderator of the Presbytery of Boston, and at the time of his death he was a member of the Presbytery of Central Florida. He received degrees from the College of Ganado in Ganado, AZ, and the University of Iceland in Reykjavik, Iceland.

Jackson was preceded in death by his wife, Anne Rae, in April 1991. He is survived by a son, Thomas, and two daughters, Phyllis Anne Stegall and Audrey Hope Jewett.

Charles A. Platt, 1932B

Charles A. Platt died July 22, 1991, at the age of eighty-three. He was living in Hampton, NJ, at the time of his death.

Ordained in 1932 by the Presbytery of Kansas City, Platt spent most of his ministry in New Jersey. His principal pastorate was the First Presbyterian Church in Ridgewood, NJ, where he served from 1942 until his retirement in 1973, when he was named pastor emeritus. Following retirement Platt served several interim pastorates. He also presented lectures to churches and schools on religion, history, and what he called his "professional hobby," biblical archaeology.

Platt's service within the Presbyterian Church included terms as moderator of both the Presbytery of the Palisades (1952-53) and the Synod of New Jersey (1962-63). In addition to his Princeton degree, he earned a Master of Sacred Theology degree from Mount Airy Seminary and a Doctor of Sacred Theology degree from Temple University, both in Philadelphia. He received the honorary Doctor of Divinity degree in 1951 from Waynesburg College in Waynesburg, PA.

Platt is survived by his wife, Mary Elizabeth; a daughter, Elizabeth Ellen; and two sons, Compton Tucker and Charles Alexander, Jr.

Harold D. Hayward, 1933M

Harold D. Hayward died July 12, 1991, in Troy, NY. He was ninety-two years old.

Hayward began his career by serving for fifteen years as a missionary with the China Inland Mission, an assignment that began after he earned his B.D. in 1925 from Northern Baptist Theological Seminary in Lombard, IL, and ended with the communist takeover of China. He was received into the Presbytery of Morris and Orange in 1946, and he subsequently pastored churches in New Jersey, North Carolina, and New York State. Hayward also taught as a visiting professor at both Davidson College and Queens College in North Carolina, and was recording clerk of the Albany Presbytery from 1962 to 1975. Following his retirement in 1970, he served several interim pastorates in eastern New York State.

In addition to his degree from Princeton (which he earned while on furlough from China) and a degree from Northern Baptist Theological Seminary, Hayward earned a Doctor of Theology degree in 1941 from Biblical Seminary and New York University in New York City.

Hayward's wife, Helen, predeceased him in May 1989.

A. Burtis Hallock, Jr., 1940B

A. Burtis Hallock, Jr., died August 3, 1991, at the age of eighty-five. He was living in Pottstown, PA, at the time of his death.

Following his ordination by the Presbytery of Philadelphia in 1940, Hallock served as pastor of the First Presbyterian Church in Pottstown, and he remained there until his retirement from ministry in 1956. He subsequently served in various business capacities and was a volunteer fund-raiser for the United Fund, the YMCA, the American Heart Fund, and the Pottstown Memorial Medical Center.

Hallock was predeceased by his first wife, Helen D., in 1951. He is survived by his second wife, Helen H., and a stepson, Lewis Holmes Raker.

Edward H. Morgan, 1942B

Edward H. Morgan died September 29, 1991, at the age of seventy-five. He was living in Wolfeboro, NH, at the time of his death.

Ordained by the Presbytery of Connecticut Valley in 1942, Morgan pastored Presbyterian churches in Philadelphia and Springfield, PA, during the first eleven years of his career. In 1953 he joined the Fellowship of Independent Evangelical Churches and became pastor of the nondenominational Grace Church in Roanoke, VA. Three years later he helped to establish the similarly independent Westerly Road Church in Princeton, where he remained pastor until his retirement in 1980. Morgan also served for twenty-five years on the board of America's Keswick in Whiting, NJ, a three-fold ministry that includes Bible conferences, mission work, and alcoholic rehabilitation.

Morgan is survived by his wife, Helen, and

his children, Edward, David, and Carol.

Andrew E. Murray, 1942B, 1947D

Andrew E. Murray died October 14, 1991, in West Chester, PA. He was seventy-four years old.

Murray was a noted educator and author who served for thirty-six years as professor of religion at Lincoln University in Pennsylvania. He arrived at Lincoln in 1949 following a brief pastorate in Pottsville, PA, and served from 1949 to 1959 as professor and dean of Lincoln Theological Seminary (he was one of the youngest theological deans in the Presbyterian Church). In 1959 he was appointed head of the university's religion department. He retired from Lincoln in 1985.

Murray was involved in numerous church organizations throughout his career, and he was deeply committed to social issues, participating in the civil rights and peace movements. He also worked to address ecumenical relations, women's concerns, and housing and food shortages. In his later years, he participated in Habitat for Humanity programs and in two peacemaking seminars in the former Soviet Union.

A frequent contributor to the *Journal of Presbyterian History*, Murray also was the author of two books: *Presbyterians and the Negro: A History*, for which he received the Makemie Award from the Historical Foundation of the Presbyterian and Reformed Churches, and *The Skyline Synod: Presbyterianism in Colorado and Utah*. His honors included the Distinguished Service Award from the Presbyterian Historical Society and the Lindback Award for distinguished teaching from Lincoln University.

Murray is survived by his wife, P. Dorothea, and a daughter, Phyllis J. Murray.

Merle S. Irwin, 1943B

Merle S. Irwin died November 8, 1991, at the age of seventy-four. He was living in Bennington, VT, at the time of his death.

Ordained in 1942 by the Presbytery of Aberdeen, Irwin pastored several churches during his forty-year career, including the First Presbyterian Church in Poughkeepsie, NY (1952-66), and the Presbyterian Church on the Green in Bloomfield, NJ (1966-82). He was honorably retired by the Presbyterian Church (USA) in 1982.

A leader both in the Presbyterian Church and in his various communities, Irwin was deeply committed to civil rights, and he participated in Martin Luther King's march to Montgomery in 1965. He also was a sports enthusiast who served as a part-time official for both the National Basketball Association and the U.S. Tennis Association and was a nationally ranked senior tennis player.

Irwin's writings include the two-volume *Bible Stories in the First Person*, which contained narratives of New Testament characters about their experiences with Jesus. He also broadcast "First Person" radio sermons in Poughkeepsie. In 1965 he received the honorary Doctor of Divinity degree from Park College in Kansas City, and in 1982 he was awarded

the honorary Doctor of Humane Letters degree by Bloomfield College in New Jersey.

Irwin is survived by his wife, Virginia; a daughter, Barbara Holden; and a son, David.

Robert M. Moore, 1945B

Robert M. Moore died December 9, 1990, at the age of sixty-nine. He was living in Montgomery, AL, at the time of his death.

Moore spent most of his ministry as a chaplain in the U.S. Air Force. He received his Bachelor of Divinity degree in 1945 from Union Theological Seminary in New York City, and was ordained that year by the Brooklyn-Nassau Presbytery. He then pastored churches in Bayonne, NJ, and Elkton, MD, before beginning a twenty-eight-year career in the air force. Moore served at bases throughout the United States, as well as in Korea, England, Norway, Denmark, Germany, and the Philippines, and he earned several commendations and medals for meritorious service. He retired from the air force in 1980 with the rank of colonel, and later served as chaplain of the Retired Officers' Association for six years. He retired from the Presbyterian Church (USA) in 1987.

Moore is survived by his wife, Betty; his daughters, Carole Anne Dodd and Diane Harlow; and his stepsons, James Bradley Foster and Ronald Hollis Foster.

Albert G. Dezso, 1946B

Albert G. Dezso died September 26, 1991, at the age of sixty-nine. He was living in Tucson, AZ, at the time of his death.

Ordained in 1946, Dezso served Presbyterian churches in New Jersey and New York during his forty-one-year career. In 1956 he served as chaplain aboard a ship which brought Hungarian refugees to the United States, and a few months later he participated in an evangelistic mission to the Dominican Republic. Dezso retired in 1987 and was named pastor emeritus after serving for fourteen years at Bellmore Presbyterian Church in Bellmore, NY.

Dezso is survived by his wife, Blanche, and his children, Mark, Christopher, and Barbara.

Hagen A. K. Staack, 1950G

Hagen A. K. Staack died October 2, 1991, at the age of seventy-eight. He was living in Topton, PA, at the time of his death.

Staack was a noted educator who served for many years as head of the religion department at Muhlenberg College in Allentown, PA. Born in Berlin, Staack was part of the underground resistance movement carried on by the Confessing Church of Germany during the 1930s, and in 1939 he graduated with an S.T.B. from the outlawed Theological Seminary of the Confessional Church in Berlin. The Nazis disregarded his ordination and drafted him into the German army in 1939. He saw action in Russia, was wounded twice, and ultimately was taken prisoner by the English.

After the war, Staack studied at the Hamburg Lutheran Theological Seminary and graduated in 1947 with an S.T.M. Following several years pastoring and teaching in Ham-

burg, Staack attended Princeton and subsequently became pastor of St. Peter's Lutheran Church in Allentown, PA. In 1953 he became a professor at Muhlenberg, and two years later was appointed head of the religion department. He retired and was named professor emeritus in the early 1970s.

A prominent lecturer and writer, Staack appeared in two NBC series on religion during the 1960s, and for more than thirty years he broadcast a weekly half-hour religious radio program. He also broadcast daily mini-sermons, "Wake-Up Devotions on Radio," for many years. In 1968 he received the honorary Doctor of Humane Letters degree from Roanoke College in Roanoke, VA.

Staack was predeceased by his wife, Gertrude. He is survived by three sons, Matthias, Anselm, and Clemens; and three daughters, Christina Heilman, Irene Reiss, and Hannah Chilson.

Ching-Yih Wu, 1957M

Ching-Yih Wu died September 5, 1991, at the age of eighty-four. He was living in Tapei, Taiwan, at the time of his death.

Ordained in 1938 by the Presbyterian Church of Taiwan, Wu served several pastorates before joining the faculty of Taiwan Theological College in 1941 as professor of Old Testament and Hebrew. He taught at the college until retiring in 1972. Wu also served in various leadership positions in the Presbyterian Church of Taiwan, including clerk of the North Synod, moderator of the Seven-Stars Presbytery and of the North Synod, and chair of the hymnal and law committees of the General Assembly.

Wu is survived by four sons and a daughter.

John E. Wilcox, 1960B

John E. Wilcox died October 23, 1991, at the age of sixty-eight. He was living on Sanibel Island, FL, at the time of his death.

An attorney prior to attending Princeton, Wilcox was ordained by the Presbytery of Maumee in 1960. For the next eight years he served as pastor of the First Presbyterian Church in Delphos, OH, and from 1968 to 1971 was assistant pastor at Market Street Presbyterian Church in Lima, OH. He served as director/coordinator of Churchmen for Change and Reconciliation from 1971 to 1975. In 1977 he moved to Sanibel Island and resumed practicing law.

Wilcox was predeceased by his wife, Marian Elizabeth, in 1989. He is survived by two sons, Jonathan Carson and David Jeffrey, and a daughter, Elizabeth Wynne Dimon.

William B. Knickel, 1961G

William B. Knickel died June 29, 1991, at the age of seventy-seven. He was living in Anderson, SC, at the time of his death.

Knickel earned his Bachelor of Divinity degree in 1944 from Bloomfield Theological Seminary in Bloomfield, NJ, and was ordained by Newark Presbytery two years later. He then became a Sunday School missionary, serving twenty-one churches and pastoring points in South Dakota over the next several years. Just prior to attending Princeton, Knickel was pas-

tor of Community Presbyterian Church in Whitlash, MT, as well as a Sunday School missionary along the border between northern Montana and Canada. In 1961 he was called as pastor of the Bison/Meadow Parish in Bison, SD, where he served until retiring in 1983.

He is survived by two sisters, Mary Cramer and Ruth K. Stratton.

Richard C. Detweiler, 1966B, 1967M

Richard C. Detweiler died September 23, 1991, at the age of sixty-six. He was living near Lansdale, PA, at the time of his death.

Ordained into the Mennonite Church in 1948, Detweiler divided his forty-three-year career between pastoral ministry and education. His most prominent position was as president of Eastern Mennonite College and Seminary in Harrisonburg, VA, from 1980 to 1987. Detweiler also served several pastorates in Pennsylvania and Virginia, and was principal of schools in Souderton, PA, and Lansdale. At the time of his death, he was director of pastoral training for the Lancaster and Franconia Mennonite conferences in Pennsylvania. In 1986 he received the honorary Doctor of Divinity degree from Bridgewater College in Bridgewater, VA.

Detweiler is survived by his wife, Mary Jane; two daughters, Donna Louise and Ann Elizabeth; and a son, John Richard.

George Francis Neal, 1967B

The Seminary has received word that George Francis Neal died in 1991. He was living in Christiana, DE, at the time of his death.

Neal was working for General Motors of Canada in Montreal when he decided to enter the ministry in 1962. Following his graduation from Princeton, Neal was ordained by the Presbytery of Monmouth in 1967. He subsequently served churches in Tennessee and New York State before becoming pastor of Covenant Presbyterian Church in Durham, NC. During his fifteen years in Durham, Neal served as moderator of Yadkin Presbytery and the Durham Presbytery Council, and he led the efforts to establish an Alcoholics Anonymous group at the church. In 1988 Neal became interim pastor of Grace Presbyterian Church in Winston-Salem, NC.

Neal was predeceased by his wife, Eunice, in 1988. The couple had two sons, Andrew and Phillip.

Charles E. Davis, Jr., 1970B

Charles E. Davis, Jr., died January 2, 1991, at the age of sixty-five. He was living in Quitman, GA, at the time of his death.

Prior to attending Princeton, Davis had spent more than fifteen years in business, primarily in personnel management. While at the Seminary, he served as a student pastor at the First Presbyterian Church in Columbus, NJ. Following his ordination by the Presbytery of Suwanee in 1970, Davis returned to his native Florida to become pastor of San Mateo Presbyterian Church in San Mateo, where he served for many years.

"Start Here": A Memorial Tribute to Hugh T. Kerr

By John M. Mulder

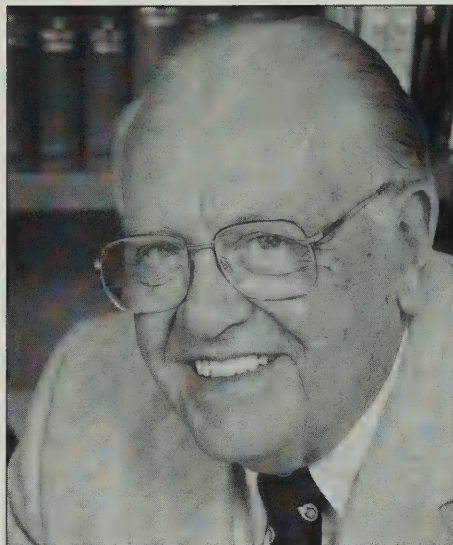
Editor's Note: Hugh Thomson Kerr, Princeton's Benjamin B. Warfield Professor of Theology, Emeritus, died March 27 at the age of eighty-two. A member of the Princeton faculty since 1940, Kerr was also the longtime senior editor of *Theology Today*, and he helped to make the journal the most widely circulated religious quarterly in the world. In addition, he authored a dozen books, from *A Compend of Calvin's Institutes* (1939, 1990) to *The Simple Gospel* (1991). But mostly Hugh T. Kerr was a beloved teacher who would tour colleges and universities nationwide to investigate innovative instructional methods, and whose broad knowledge of theology in general and symbolism in particular inspired generations of seminarians.

John M. Mulder ('70 M.Div.) is a former member of the Princeton faculty who is now president and professor of historical theology at Louisville Presbyterian Theological Seminary (where Kerr taught before coming to Princeton). In the tribute below, he remembers a fine theologian, an outstanding teacher and editor, and a good friend.

Hugh T. Kerr's death in March left a hole in the life of Princeton Seminary and *Theology Today* and the lives of thousands of students and friends, including my own. His family and our family were very close. He and his wife, Dorothy, became another set of parents to my wife, Mary, and me. Our children remember him fondly as "Grandpa Kerr."

I first met him in 1967 when I began my M.Div. studies at Princeton. The course was "Classic Systems of Theology," something he didn't teach much longer because he was experimenting — with teaching and with theology itself. I wrote a massive paper for the course, replete with padded footnotes. I thought it was very impressive. The teaching assistant disagreed and gave me a B. Kerr thought better of the effort and gave it an A-. It was the first of many acts of grace I knew from him.

Two things stand out in my memory of that course. The first was Kerr's abiding interest in students. He never encountered a dumb idea in the classroom, though he was devastating in his critique of manuscripts submitted to *Theology Today*. The second was a throw-away line: "Watch



Hugh Thomson Kerr, 1909-1992

where theologians begin, because where you begin determines much about where you end."

Theology Today began in 1944. In the early years, President John Mackay was listed as editor, but the truth is that Kerr was the editor from the beginning, and he influenced the course of the journal until the week of his death. In 1969-70, he took his only sabbatical from the editorial responsibilities. Diogenes Allen became acting editor, and as an M.Div. senior I became an editorial assistant. When Kerr returned from sabbatical, he asked me to stay on, and *Theology Today* became my companion during four years of graduate work at Princeton University and seven years of teaching at the Seminary.

Quite frankly, I could never quite figure out how or why Kerr did it. He edited *Theology Today* without any reduction in his teaching load from 1944 until his retirement from teaching in 1984. In fact, he never quit teaching because he was offering a course this spring when he died. We frequently joked about the munificent compensation we received for our labors. I think Jim McCord thought Kerr's work on *TT* was a labor of love. And so it was. For me it was the opportunity to work with Kerr, and that I truly loved.

He and I were fond of sending what we called "odds 'n ends" memos to one another. His were always bright, clear, pointed, and often witty. Mine aspired to that goal, but he must have found them long and ponderous. The editorial meet-

ings were the most fun, particularly the collation of corrected galley proofs. That is supremely boring work, but it gave us a chance to talk, gossip, and laugh.

Before I joined the faculty, Kerr introduced me to changes in theological education and what was happening at the Seminary. When I began teaching and he stepped down as a full-time member of the faculty, I kept him informed about faculty politics. It was during one of those sessions that Kerr told me the famous *bon mot* of Paul Tillich. When Tillich was asked to review a book, he replied: "I don't review books. I write them." And then Tim let loose with his characteristic chuckle.

It was out of one of those meetings that our jointly edited book, *Conversions*, emerged. When I proposed the idea of a collection of first-person conversion accounts, he encouraged me to do it. I told him I didn't have the time and said he should do it. Finally, we agreed to try it together.

Kerr was constantly growing and changing — from his early years influenced by Barth and the neo-Reformation theologies of the 1930s and 1940s (which he introduced to Louisville Seminary and Princeton) to his later experiments with film and the arts as bearers of insights into theology and the religious imagination. But running through all his teaching and countless articles, editorials, and books was a thorough knowledge of the Bible. He plumbed the Bible more creatively than any preacher I have known, and his editorials are among his very best writing. That ability to grow in understanding God's creativity in the world never left him.

Kerr was always trying to get to the heart of things. I saw countless manuscripts go to the printer with the first five pages marked out and then his notation: "Start here." The authors were always elated that his surgical incisions had made their arguments so clear.

That editorial instruction is also an apt epigraph for the life of a man who gave so much to the church and the world of theological reflection. Kerr knew where to start. He taught others how to discern what was important amidst all the swirling changes during his lifetime. His words, "Start here," are also a summons — because where you start determines a great deal about where you end. ■

In Memory Of:

The Reverend and Mrs. Raymond A. Beardslee to the library for the acquisition and maintenance of ancient literary materials
 Robert M. Coon to the Alumni/ae Roll Call
 Daisy Dancer to the Scholarship Fund
 George W. Fleming to the Annual Fund
 Dr. Charles T. Fritsch to the Dr. Charles T. Fritsch Memorial Scholarship Endowment Fund
 Dr. Norman Victor Hope to the Norman Victor Hope Memorial Scholarship Endowment Fund
 The Reverend Dr. Samuel Allen Jackson ('32b) to the Alumni/ae Roll Call
 The Reverend Dr. Hugh T. Kerr to the Alumni/ae Roll Call
 The Reverend Dr. Hugh T. Kerr to the Reverend Dr. Hugh T. Kerr Memorial Scholarship Endowment Fund
 The Reverend William V. Longbrake ('35B) to the Annual Fund
 Isabelle Stouffer to the Speer Library Expansion Fund
 Dr. Kalman L. Sulyok ('56D) to the Dr. Kalman L. Sulyok Memorial Scholarship Endowment Fund
 The Reverend Dr. George E. Sweazey ('30B) to the Scholarship Fund
 The Reverend Dr. George E. Sweazey ('30B) to the George Beaty and Anna Furry Sweazey Scholarship Endowment Fund
 The Underhill Family to the Scholarship Fund
 The Reverend Reinhardt Van Dyke ('38b) to the Ansley G. and Jane R. Van Dyke Scholarship Endowment Fund

In Honor Of:

The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Cultural Center
 The Reverend Dr. Bryant M. Kirkland ('38B) to the Hodge Hall Renovation Project
 The Reverend Dr. James D. Miller ('77B) to the Scholarship Fund
 Dr. James F. Moore ('42B) to the Class of '42 50th Anniversary Gift
 The Reverend Robert E. Sanders ('55B) to the Annual Fund

In Appreciation Of:

Dr. Freda A. Gardner to the Alumni/ae Roll Call
 The Reverend Dr. Thomas G. Long ('80D) to the Alumni/ae Roll Call

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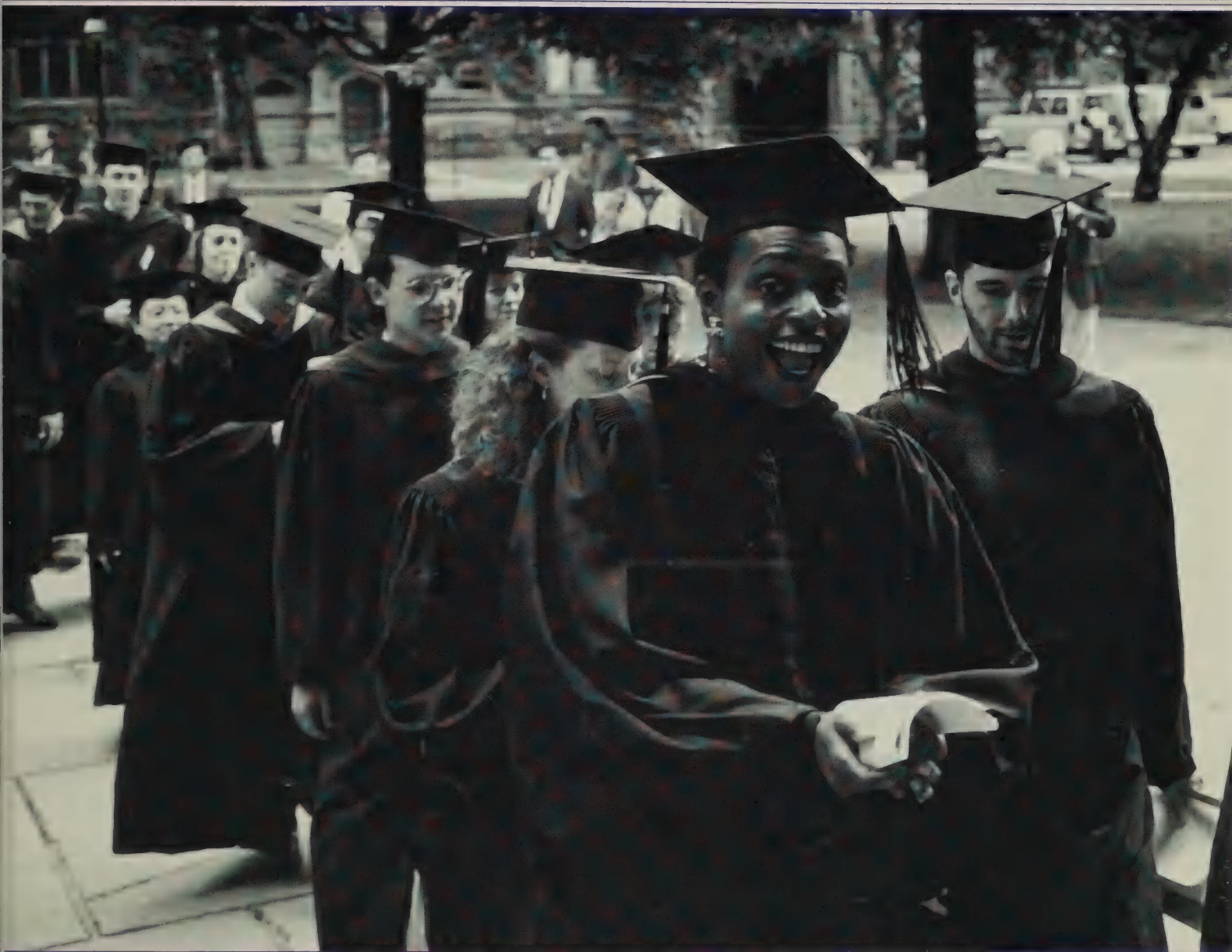
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Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

Vol. XXX, No. 3

Summer 1992



Commencement 1992:
The Next Generation

Summer 1992



McKinley through the Mist
by David Redding

On the Cover: Jacqueline Lewis Melsness has much to smile about. Not only did she graduate from the Seminary with her M.Div. degree, she also received five senior prizes — the most of any student in the Class of 1992. Photo by Krystin Granberg.

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PRINCETON THEOLOGICAL SEMINARY

Alumni/ae News**Vol. XXX, No. 3****Summer 1992**

page 5



page 8



page 11

FEATURES**The Church and Inclusivity/5**

During the Alumni/ae Reunion in May, Princeton professors confronted one of the church's most pressing concerns.

by Margaret Ryan-Atkinson

All Creatures Great and Small/8

Through his wildlife paintings, seminarian David Redding communicates the goodness of God's creation.

by Barbara A. Chaapel

Commencement 1992: The Next Generation/11

A pictorial celebration of Princeton's 180th commencement and the Class of 1992.

photos by Krystin Granberg and Gina Hilton

Tribute to Excellence/13

A "behind the scenes" look at a representative sampling of Princeton's student awards.

by Rich Youmans

A Time to Remember/16

The 1992 Alumni/ae Reunion Gathering was a time to become reacquainted with old friends and reexperience life at Princeton.

photos by Krystin Granberg and Mike Bongart

DEPARTMENTS

From the President	2
News in Brief	3
Class Notes	16
Births, Weddings	22
Obituaries	23
Gifts	25

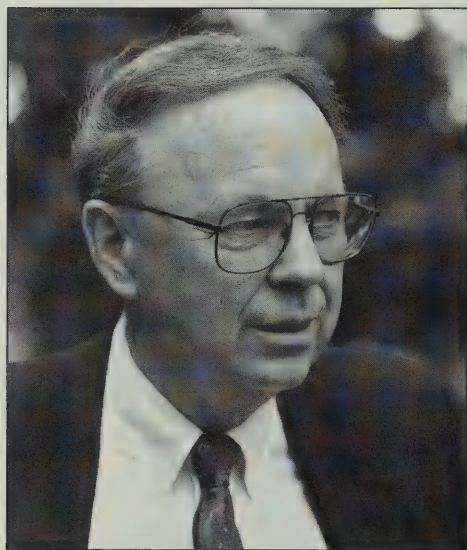
Dear Colleagues:

Interest in diversity continues to mount in our society and the church — and, not surprisingly, on the campus.

Consider the diversity of our faculty. Denominations represented include the following: Episcopal (3), Lutheran (2), Baptist (2), Disciples of Christ (2), Methodist (1), Church of Christ (1), Roman Catholic (1), and Presbyterian (31). Moreover, ten of the faculty are women and five represent racial-ethnic minorities.

The student body is equally diverse. In 1991-92, it represented fifty denominations, forty-seven states (including Alaska and Hawaii), plus the District of Columbia and Puerto Rico. Among the students in the basic Master of Divinity program, there were 251 women (thirty-eight percent), 75 Asian-Americans (eighteen percent), 55 African-Americans (thirteen percent), 7 Hispanic-Americans (one percent), and 2 Native Americans. In addition, there were eighty-eight international students from twenty-three nations and all six continents.

Presbyterian in its historical and ecclesial identity, the Seminary continues to exercise an ecumenical, national, and international ministry of theological education.



Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie



A record ten women received Ph.D.'s in June, including (from left) Cynthia Sexton Miller, Leonora Tubbs Tisdale, Nancy Lammers Gross, Kathleen Diane Billman, Catherine Lynn Nakamura, Patricia Howery Davis, Leanne Van Dyk, and Amanda Lee Berry Wylie. (Thelma Megill-Cobbler and Nyambura Jane Njoroge are not pictured.)

photo by Gina Hilton

Ph.D. Records Set at 180th Commencement

Two records were established among Doctor of Philosophy students during Princeton's 180th commencement on June 1. Eighteen Ph.D.'s were awarded, exceeding the previous high of seventeen set in 1967 and 1973, and ten of the eighteen Ph.D. graduates were women — the first time that women recipients outnumbered the men, and the first time that the Ph.D. graduating class has included more than four women.

The ten women (along with their fields) were: Kathleen Diane Billman, pastoral theology; Amanda Lee Berry Wylie, church history; Patricia Howery Davis, pastoral theology; Nancy Lammers Gross, theology and communication in preaching; Thelma Megill-Cobbler, theology; Catherine Lynn Nakamura, Old Testament; Leonora Tubbs Tisdale, theology and communication in preaching; Leanne Van Dyk, theology; Cynthia Sexton Miller, pastoral theology; and Nyambura Jane Njoroge, religion and society. (Njoroge was also the first woman to enter and graduate from St. Paul's United Theological College in Kenya, the first woman to be ordained in the Presbyterian Church in East Africa, and the first woman from that denomination to receive a Ph.D.)

The Seminary conferred its first Ph.D. (then known as the Th.D.) to Donald McKay Davies in 1944. The first women to receive the degree were Joyce Hyacinth

Elaine Bailey and Elizabeth Gordon Edwards, both in 1972. Edwards now teaches New Testament at Princeton.

The eighteen Ph.D. graduates were among 209 men and women who received degrees this year. The Seminary also conferred 104 Master of Divinity degrees, 67 Master of Theology degrees, 8 Master of Arts degrees, and 12 Doctor of Ministry degrees.

Mackay Campus Center Features Renovated Dining Hall, Kitchen for New Academic Year

Students returning to the Seminary this fall found dining on campus a new experience. Over the summer the Mackay Campus Center underwent major renovations to its dining hall and kitchen, and for the new academic year it includes an expanded cafeteria-style serving area, balcony seating, and state-of-the-art kitchen equipment. The dining room even features two custom-built chandeliers and reproduction Windsor chairs.

The new additions replaced equipment and furniture that had been in place since the center's opening in 1952. At that time, the tables, chairs, and kitchen equipment had been either donated by or purchased from Princeton University. Since then, the only change until now has been the addition of the serving area, which replaced waiters who attended each table. The

center even has the same food contractor, ARA Services, making the Seminary one of the company's oldest customers.

"We got forty years out of the furniture and equipment, and I doubt if there's another institution that has gone that long," says Rick Lansill, Princeton's vice-president for financial affairs. "The Seminary certainly got its money's worth."

According to Lansill, the renovations were needed because, after four decades, things had simply worn out. "The kitchen equipment was antiquated," Lansill explains. "Our maintenance crew said they couldn't maintain it any longer." To bring 1950s construction up to 1990s standards, he says, the Seminary virtually had to "start from scratch."

Today the kitchen offers greater efficiency through such state-of-the-art equipment as convection steamers and automated deep-fryers. Its size has been reduced — providing the food preparers with easier access to all that new equipment — and the remaining space is now occupied by the serving area, which was formerly situated at the back of the dining hall.

With the new location comes a new cafeteria system. According to Tim Richards, Princeton's director of food service, the old method — in which an individual would join a line and creep around the counter, waiting to arrive at certain food stations as if they were train stops — has been replaced by a "scatter system": people can now go directly to the section offering the fare they want. A new frozen yogurt machine offers healthy treats to those with a sweet tooth, and a new grille has enabled such traditional favorites as hamburgers and cheeseburgers to become part of the daily menu.

The former serving area is now open to dining, as are two balconies at either side of the hall. These sections are carpeted, while the main dining area has a hardwood floor for events that feature dancing. In addition, where formerly the hall offered only large, wooden tables that seated eight, it now also has seating for parties of two, four, and five. (Rather than toss away a part of Seminary history, the old tables and chairs were placed outside the center in June and given away on a first-come, first-served basis; within a few minutes they were gone.) Other changes include wider doors to provide easier access for the disabled, and air conditioning throughout the building.

Princeton Seminary Graduate Named New Patriarch of Ethiopian Orthodox Church

Bishop Paulos, the Ethiopian priest who earned two degrees at Princeton Seminary during the last two decades, was enthroned on July 12 as the patriarch of the Ethiopian Orthodox Church. The church is one of the oldest branches of Christianity, purported to have begun in 332 A.D.

In ceremonies at Trinity Cathedral in Addis Ababa, the capital city, His Holiness Abuna Paulos was consecrated as the spiritual leader of the world's thirty-seven million Ethiopian Orthodox Christians. His ascendancy to the office of patriarch came a year after the Marxist government of Ethiopia was ousted by the new president, Meles Zenawi.

Abuna Paulos first came to Princeton Seminary as Father Yohannes in 1969. After earning a Master of Theology degree, he returned to Ethiopia to become the bishop of ecumenical and social affairs and to serve as private secretary to the former patriarch. When the Marxists overthrew Emperor Haile Selassie in a 1974 coup, the bishop was imprisoned without trial for six years and then held for a year under house arrest. In 1982 he inexplicably received his freedom and, with the support of the World Council of Churches and then Seminary president James McCord, was whisked out of Ethiopia and back to Princeton.

The newly elected patriarch said he endured prison, in part, by "holding on to the hope of returning to Princeton Seminary.

When I woke from sleep in those years in my cell, I had often been dreaming about walking across the campus."

For the last decade the campus has been his home while he studied for his Ph.D. in church history and at the same time began an Ethiopian refugee congregation in New York City. Now back in his native land, he looks forward to helping his people overcome the poverty and starvation brought on by years of war and famine. In an interview from Addis Ababa, he said he envisions "an expanded role for the church in my country. The church must open medical centers, orphanages, and old age homes for the people and help alleviate the widespread misery."

Abuna Paulos believes his years in Princeton have helped prepare him to provide the leadership his church needs. "I want to stay in touch with the many friends I made at Princeton Seminary and in the American church. The more we have international communication among Christians, the less tension there will be between our different traditions." He hopes his connections in the United States will help bring the plight of Ethiopians to the world's attention.

The man who spent so many years at the Seminary praying, studying, and learning about America now faces a challenge he never dreamed of, but one to which he believes God has called him. "I believe God has called me throughout my life," he says. "He called me as a servant when I was baptized at forty days old; he

called me to my life in a monastery while I was growing up; he called me to prison life; he called me to exile in Princeton; and now he has called me to the office of patriarch.

"But I will never forget Princeton Seminary. It was my home, my monastery. I came to love the campus and the students. Some of my best friends will always be those I met in Princeton."

New Regional Representatives Elected to Alumni/ae Association Executive Council

In October, three new members will be attending the Alumni/ae Association Executive Council: Joseph P. Ravenell, Gerald S. Mills, and Julie E. Neraas, all of whom were selected in last spring's regional AAEC elections.

Ravenell ('76 M.Div.) will represent Region Three, which comprises southern New Jersey and Delaware. He is director of pastoral services at New Jersey State Prison in Trenton (where he frequently supervises field education students from Princeton) and the founder and president of the New Jersey Prison Community New Work, an organization that aids prisoners and their families. In addition to his prison ministry, Ravenell is the pastor of Samaritan Baptist Church in Trenton.

Mills ('56 M.Div., '75 D.Min.) will represent Region Six, which includes Georgia, South Carolina, North Carolina, Virginia, and Washington, DC. During his ministry Mills has served congregations that range from 600 to 2,600 members, and he is presently the organizing pastor of the four-hundred-member Providence Presbyterian Church on Hilton Head Island, SC. A past member of both synod and presbytery committees, he is now on the General Assembly's Committee on Theological Education.

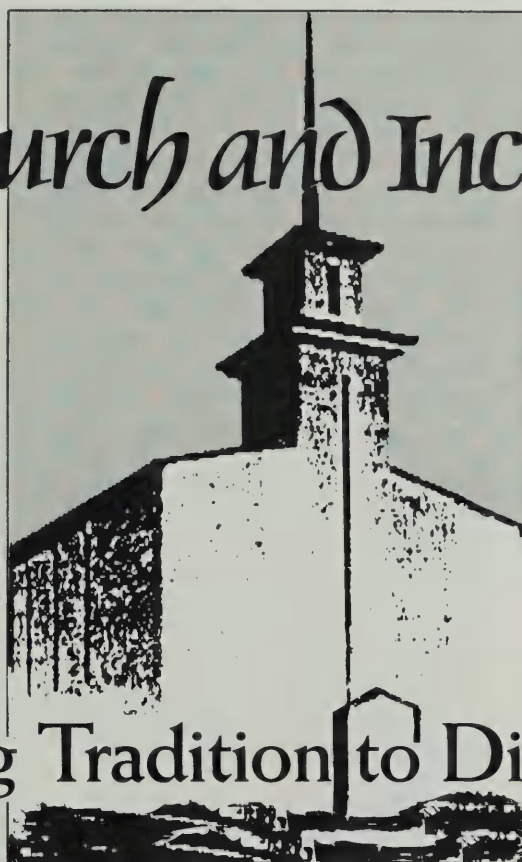
Neraas ('79 M.Div.) will represent Region Nine, which includes Iowa, Wisconsin, Minnesota, Illinois, and Missouri. She is currently interim pastor of the Church of the Apostle in Burnsville, MN, as well as an adjunct faculty member at Hamline University and Macalester College, both in St. Paul. In addition, as a spiritual director with training from the Shalem Institute in Washington, DC, she is widely engaged as a retreat leader and speaker in the Midwest and Pacific Midwest.

The new members will serve four-year terms through May 1996.



Bishop Paulos — who earned both a Th.M. and a Ph.D. at Princeton — was enthroned on July 12 as patriarch of the Ethiopian Orthodox Church, which has thirty-seven million members worldwide.

The Church and Inclusivity



Challenging Tradition to Discover Truth

By Margaret Ryan-Atkinson

Dr. Alan Neely was a young pastor in Roanoke, VA, when the U.S. Supreme Court in 1955 declared the "separate but equal" policies of segregation unconstitutional. "It immediately had an impact on the church," Neely recalls. "I think some of us then would have said no if you had asked us if the church in the South would integrate blacks into their congregations peacefully."

Looking back after nearly forty years, Neely — who is now Princeton's Henry Winters Luce Professor of Ecumenics and Mission — finds that although integration has not taken place in the numbers he would like to see, there has been progress. He recently spent several months in North Carolina, where he was invited to preach at a church in Charlotte. "I was gratified to see a relatively large number of blacks in the congregation," he says. "Not only are they there, but they are leaders. Who would have imagined that in 1955?"

However, while blacks and whites today may worship together in the same congregations, the struggle over issues of race, ethnicity, and gender continues with-

in the church. These issues go back to the church's foundation, when Christ actively included women in his ministry and spoke of the value of each human being in parables such as the one about the "foreigner" Good Samaritan.

"We are being called upon to describe the limits of [the church's] inclusivity as well as its identity," says Dr. Ulrich W. Mauser, Princeton's Helen H. P. Manson Professor of New Testament Literature and Exegesis. "I think this is one of the biggest jobs before the church at the present moment."

Recently, the Seminary offered alumni/ae an opportunity to wrestle with the multi-faceted issue of inclusivity at the annual Alumni/ae Reunion Gathering on May 28-30. Usually, the reunion features one faculty member who speaks on a topic of his or her choice. This year, five of the newer faculty members (all have arrived at Princeton during the last four years) met and discussed one topic: "The Church in Tension: Inclusivity and Identity."

In addition to Mauser and Neely, the panel featured Dr. Nancy J. Duff, associate professor of theological ethics; Dr. Richard

R. Osmer, Thomas W. Synnott Associate Professor of Christian Education and director of the School of Christian Education; and Dr. James F. Kay, assistant professor of homiletics. In a series of lectures, panel discussions, and dialogues with alumni/ae, each professor drew upon his or her own discipline to examine a variety of issues, all of which revolved around a single theme: how the church can include a variety of ideas, people, and practices within its life without becoming other than the church.

"I think there are some people and congregations who are dealing with this," Neely says, adding that others are "simply harking back to tradition as if that settled the matter. I have a deep respect for tradition and history, but truth is not necessarily determined by tradition. Sometimes we have to challenge tradition to discover truth."

Such challenges dominate the struggle for inclusivity. One of the most emotional issues today, for example, involves the use of exclusively masculine language in the liturgy to refer to both human beings and God. Recently, the General Assembly of the Presbyterian Church (USA) adopted a new Statement of Faith in its Book of

Confessions in which God's love is compared both to the love of a father welcoming home a prodigal and to the love of a mother nurturing a child. And the act of human sin is described not only as "rebellious," a traditional way of defining sin, but also as "hiding," a definition some believe is more appropriate to women's experience.

While many proponents of inclusive language applaud these changes, the debate still rages about how the language for God can be equally inclusive. According to Kay, the debate "comes to focus in the formula 'Father, Son, and Holy Spirit,' which has traditionally been understood as a kind of shorthand for the whole Christian faith." Because this Trinitarian formula is used at two of the most important events in the church's liturgical life — baptism and ordination — the identity of the Christian community has become linked with it. Yet, for many women and men, the use of predominantly masculine metaphors epitomizes patriarchy and male domination of women.

"There seems to be a question here," Kay says, "of whether the church's identity — as a community that understands itself in relation to the tradition in which God is Father, Son, and Holy Spirit — is put at risk by feminism, or whether by clinging to that specific identity, the church risks demeaning or disempowering over half of its members.

"One of the things that makes the argument so interesting is that both [advocates of inclusive language and those who promote the formula's preservation] are appealing to the gospel and to the values that the tradition honors."

According to Kay, many who are in favor of retaining the formula argue that the Lord commanded us to baptize "in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19). "Ninety-nine percent of all Christians have been so baptized," he says. Altering the formula may jeopardize not only the ecumenical validity of that rite, but also cut the "fiber that connects Christians with one another throughout time and space and throughout the world."

Yet proponents of a more inclusive formula — where one is welcomed into the Christian community in the name of the Creator, the Redeemer, and the Sustainer — also find the strength of their argument within the gospel: "There is neither Jew nor Greek, there is neither slave nor free,

there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). Their point, Kay explains, "is that being a Christian is not simply a matter of parroting the right words....What is important is that our words reflect the new life Jesus Christ brings."

While Duff advocates the use of inclusive language in many areas, she prefers the traditional formula of Father, Son, and Holy Spirit when referring to the Trinity. "Referring to God as Creator, Redeemer, and Sustainer is problematic," she says, adding that such a reference "recognizes only God's relationship to human beings and not the eminent relationship of God to himself in the Trinity."

Keeping the traditional formula, Duff continues, would not diminish women "if you are very careful about how you refer to God in other places."

"God is not a sexual being," Mauser affirms. "God is neither male nor female." However, while he believes men and women are equal and should be afforded the same opportunities, he advocates a preservation of the tradition — but with a new understanding.

As Mauser explains, when God is referred to as King, the reference is not intended to be understood that God wears a crown and robe, but rather that God has kingly qualities — leadership and firmness. When God is referred to as Father, God's love for us is being compared to that of a father for his children; no disrespect is meant toward women.

While the issue of gender is a relatively new aspect of the struggle for inclusivity, Mauser points out that the struggle itself is nothing new. At the reunion, Mauser illustrated this by discussing Paul's first letter to the Corinthians, which tried to reconcile the differences between a group of enthusiasts who believed their Christian faith had already transported them into heaven, and others in Corinth who felt compelled to follow cultural and religious traditions.

Paul's letter, Mauser says, attempted "to form a community which consisted of Jewish people and non-Jewish people — of pagans — into a new body." Paul convinced the early Christians that while Jews, Greeks, and pagans would neither lose nor retain all aspects of their cultures, their new Christian faith had the capacity to mold them into a new community.

As the Christian community continues to bring the gospel to people of all cul-

tures, church leaders still face the same dilemma that Paul confronted. "One of the disturbing things that I see happening," Neely says, "is the proliferation of what we call ethnic congregations. This is particularly true among recent arrivals to the United States."

The establishment of these congregations, he says, is understandable. "A people who perceive themselves as a minority...will tend to cluster together because it gives them a sense of security and solidarity," Neely says. "I hope this is just a transient expression of the Christian faith, and that both the predominant Anglo commu-

"I think we can all learn from each other. I also think it is important for students to realize that, precisely as Christians, they can be who they are; only in that way does the gospel become enfleshed."

Dr. James F. Kay
assistant professor of homiletics

nity and the ethnic minority communities will begin to merge activities and programs and congregations. Otherwise they're just going to be a conglomerate of groups that have little to do with each other, and it seems to me that misses the whole spirit of what Christian faith is about."

In relation to this, perhaps one of the least discussed issues of inclusivity is the tendency of churches to represent not only certain cultures, but certain class groups as well. "One of the predominant theories now of how to build a big church," Neely explains, "is to make it a homogeneous unit." The establishment of all white-collar or all blue-collar congregations, he continues, "may be sociologically explainable, but it isn't theologically justifiable."

According to Neely, cultural and ethnic inclusivity is not nearly as difficult as some would believe. "You can't live in the present world and not have some degree of contact and exchange [with other cultures]," he says. As cultures interconnect within the church, he adds, a certain loss of identity is inevitable. But Neely feels integration will ultimately "enrich each culture rather than destroy it. As long as

we maintain a profound, unequalled reverence for God and a faith in God's revelation in Jesus Christ, and we recognize Christ as Lord and Christ present in the Holy Spirit, then I think the other things are negotiable."

Perhaps the key to inclusivity and identity can be found in Kay's preaching classes. Typically the classes are culturally diverse: white students make up about one-half, and black and Asian students each represent one-quarter. With such diversity, Kay says, "you realize that preaching is a cultural artifact and it looks very different in a Korean congregation

In contrast, Korean preaching typically involves a more didactic approach. "The minister functions very much like a rabbi, a teacher," Kay says. "Korean preachers often take one verse and draw lessons from it."

When it comes to gender, Kay says that while the style of preaching cannot always be clearly differentiated between men and women, he finds his top students each year are often women. "I do find that women often bring a note of personal experience or a freshness to the preaching task," he says, adding that while this may be a generalization — men also may draw on per-

believe in doesn't make them more inward or imperialistic," Osmer affirms. "On the contrary, it provides them with a sense of security about who they are and what the boundaries are, and it frees them to engage people who are different from themselves."

Osmer believes a renewed sense of identity can be achieved in part by changing the church's approach to confirmation. Rather than using curricula designed around experience and personal discovery, which has been common for the last century, Osmer prefers a catechetical approach. "We really need to take more seriously the biblical and theological illiteracy that we face today," he says, adding that the use of catechisms in preparing people for confirmation "helps those people form identities that allow them to make a Christian witness in a pluralistic society." And although many catechisms have been criticized for their lack of inclusive language, Osmer says the process of changing these catechisms to include both masculine and feminine references is part of the "dynamic and creative challenges" facing the church today.

Like Mauser, Osmer finds historical antecedents that bring light to today's struggles. "During eighty years of the Reformation — from about 1520 to 1600 — more than two hundred catechisms were written by ministers," he says. Although many of those catechisms were not entered in the Book of Confessions, he continues, their influence is evident — just as many of today's writings, though they may not become dogma, will influence future directions taken by the church.

Undoubtedly, as the various cultures learn from one another, the church will undergo vast, albeit gradual, changes. "Change of a radical nature doesn't come quickly," Neely says, "and it certainly doesn't come easily. There is a certain amount of pain and anguish."

Yet, looking back on his career, Neely knows that someday the current issues of inclusivity will be examined in a historical perspective, much as the policies of "separate but equal" are studied today. "I hope," he says, "that future generations will look at us as people who were struggling with the issues, and who were pioneers in solving them." ■



photo by Kristin Granberg

than it does in a black or typically white suburban congregation."

According to Kay, members of particular ethnic groups commonly use different rhetorical conventions in delivering sermons. Often, sermons by black preachers are very classic in structure and employ storytelling techniques. The celebrative climax, where the preacher pulls out all the stops, culminates a dialogue between the preacher and the congregation.

"Preaching in the black tradition is not simply monologue, it is liturgy," he says. "It is the people's work with the preacher." (Just as Neely predicted that cultural integration would enrich all members of the congregation, Kay finds his own preaching has been affected by the black preaching tradition: "I am not strictly a dialogical preacher, but I often employ the celebrative climax.")

sonal experience, while women can be analytical — on the whole women bring to the gospel a different set of experiences.

"If our congregations contain men and women," he continues, "then I think hearing the gospel from both men and women is very important. What we try to do is lift up those things that are common to all preaching. We still hold all students accountable to what I would call fidelity to the text. They don't have to come out with the same interpretation I would, but they must engage the biblical materials."

Reflecting on his experiences, Kay says, "I think we can all learn from each other. I also think it is important for students to realize that, precisely as Christians, they can be who they are; only in that way does the gospel become enfleshed."

"Helping people form a clear idea of who they are as Christians and what they



© David M. Hollander

All Creatures Great and Small

The Wildlife Paintings of David Redding

By Barbara A. Chaapel

Eighteenth-century French sculptor Auguste Rodin wrote of his vocation: "Art, for the artists of earlier times, was one of the wings of love; religion was the other. Art and religion provide humanity with all the certainties that it needs."

For David Redding, an artist who is preparing to become a Presbyterian minister, the confluence of art and religion has long provided a wellspring for his life and a channel to the certainty of a loving God. At the age of 34, Redding is recognized as one of the finest young wildlife painters in the United States. He has mounted exhibits at Cleveland's Metroparks Zoo Exhibit Hall and at Houston's Museum of Art of the American West, and he gave a special showing of his paintings of birds for the National Audubon Society at the Battelle Memorial Institute in Columbus, Ohio. He has traveled with his sketchbook both in this country and abroad. In addition to a growing number of commissions, he issues lithographs of his original works.

"I have been drawing for as long as I can remember," says the soft-spoken, dark-eyed man who spent his growing-up years on the northeast coast of Florida and began his final year of seminary at Princeton in September. "My mother, who is a very spiritual person, is a portrait painter, and when I was young she taught art at a school for the deaf and blind in Florida. She began giving me informal art

lessons at home when I was a child."

At eleven, Redding began taking formal lessons and joined the St. Augustine Student Art Association. Two years later he mounted his first one-person show, exhibiting fifteen paintings. Most of them depicted scenes from the natural world, including paintings of wildlife native to Florida.

Remembering that show, Redding still marvels at the reaction of those who saw the exhibit: all of the paintings were sold,

I tried piano lessons, too, but I hated practicing, so my parents let me quit. But I always kept drawing."

Animals and birds in their natural habitats were Redding's favorite subjects. "My earliest piece was a seascape with birds," he recalls, "and the second was a lion. I got the idea for the lion from the character Aslan in C. S. Lewis's *Chronicles of Narnia*, which my parents read aloud to us in the car one summer on a family trip." (He has since done several commissioned works of lions set in the African landscape, and Lewis's Aslan is the model for them all.)

This attraction to nature and its wild creatures started Redding on the path to becoming what Jack Hanna, the director of the Columbus Zoo in Columbus, Ohio, has called "one of the finest wildlife artists I have ever seen." As an art major at Flagler College in St. Augustine and later as an English major at Ohio State University, Redding kept painting and honed his gift for the realistic depiction of nature. He worked primarily in the medium of oils, perfecting a meticulous attention to detail that resulted in the lifelike beauty of the eagles, geese, whales, and mountain sheep that filled his canvasses. He also learned

to stretch his own linen canvasses, a time-consuming technique practiced by Renaissance artists but seldom used today.

"I have done some impressionist paintings and even some cubist [works]," Redding says, "but realism is my strength and love. I work in oils, acrylics, and watercolors, and each painting takes somewhere between thirty and sixty hours to paint."

He often travels to see the actual landscapes he will paint. "I took a long trip out west several years ago looking for landscapes," he explains, "and found the beautiful mountain peaks of Washington



photo by Mike Bongart

and soon thereafter he began to get commissions for original wildlife paintings.

"Painting was so natural to me," he says. "I couldn't imagine ever not being able to paint. The fact that people liked what I painted was serendipitous."

Redding credits his family with providing the support and love that allowed him to develop his artistic gifts in those early years. His dad built him an easel in his room where he painted after school every day. "Both of my parents gave me encouragement and affirmation," he says. "I was never pushed or driven to paint.

Left: Canadas in Flight, an 18" x 22" oil painting. Five hundred signed and numbered prints of this work have been produced from the original.

Above: David Redding with his painting, McKinley through the Mist, an 18" x 23 1/2" oil that was inspired by a camping trip to Alaska last summer.

State. I went to the Upper Michigan peninsula to a bald eagle preserve to paint the American bald eagle. Monet, one of my favorite painters, believed it was essential for an artist to get outside and physically experience the diversity of the landscape, to see the full effect of the light on shapes and colors."

One of Redding's most cherished trips was a journey to Alaska with his brother last summer. For two weeks they camped and hiked across the state, traveling forty miles north of the Arctic Circle and visiting the big wildlife preserves in the south.

His eyes shine as he recalls the trip: "I wanted to soak up everything I saw. I went salmon fishing on the Russian River. I saw the majestic white dall sheep on the dark green slopes of Mt. McKinley. And then we saw the humpbacked whales, one of the most breathtaking experiences I have ever had.

"Near Seward, just at the tip of the Holgate Glacier, we took a boat out into the bay one misty morning. The whales were all around us, their tails coming up out of the water in slow motion, the water sliding off their huge flukes. They were enormous and graceful at the same time. When they breached right in front of me, I was overwhelmed that such sheer size and strength could contain such grace of movement. I have never seen anything to compare to them. Seeing them brought to mind the passage in the Book of Job about the great Leviathan of the deeps." Redding never thought he would paint a whale, but a painting came unbidden from that sight.

He called the painting *Leviathan Flukes*, and the humpbacked whales joined the salmon and the dall sheep on his Alaskan canvases.

It was seven and a half years ago that, in the midst of a busy life of painting, traveling, and exhibiting his works at galleries in Cleveland, Columbus, Cincinnati, Houston, Dallas, and San Antonio, Redding began to take courses at Trinity Seminary in Ohio.

The call to seminary did not surprise him. "The urge to be a pastor had always been in the back of my mind. I always felt it growing up, feeling the spirituality in

my family, being immersed in the lives of family members who were ministers." (His father and his older sister, Marion ['80 M.Div.], are Presbyterian ministers, his mother has a divinity degree, and his maternal grandfather was a missionary physician in the Sudan.)

"I guess becoming a minister comes naturally," he concludes, "just like painting."

Redding transferred to Princeton last fall. The more courses he's taken, the surer he is that he is called to be a pastor. He



Ghost of the Arctic, a 9 1/2" x 13" original oil painting. (A limited edition of 580 signed and numbered prints are available.)

enjoys preaching, teaching, and counseling, and he relishes the connection between theology and art that his life offers him. "I think spiritual convictions and artistic gifts come from the same source, from the same part of our humanity," he says. "God calls artists as well as ministers. Even those artists who wouldn't call themselves Christian will, if you push them, admit to some urge or calling from a higher power.

"It's hard to put into words. Art forms have the power to name reality. When I am painting, I often have the feeling that what I'm painting is receiving a blessing. The blessing is to see the world in a new way."

Theologian Langdon Gilkey would agree; he says that the role of artists is to help people to "stop, look, and see what is real, and be."

Redding admits that art and the Reformed theological tradition have historically been in tension. "We are a church of documents and doctrines and words," he says. "And much so-called 'religious' art has been mediocre. But

there are powerful ways for art to bring about spiritual transformation.

"When I was twelve, my parents took us on a trip to see the major museums of Western Europe. I was overwhelmed by seeing Michelangelo's David; I had to sit down before I fell down. Seeing it was one of my earliest memories of being deeply moved by something that someone else had created.

"We also went to see the Sistine Chapel. The glorious reaching of God to touch Adam across the ceiling of that

chapel — that's what many, many people think of when they think of the Creation." Smiling gently, he adds, "Some artist should do a painting of an inclusive God for this generation."

Redding believes his art will be as much a witness to God as is his preaching. He does not envision painting biblical characters or scenes just because he has become a minister. He prefers to communicate the goodness of God's creation in what he calls "more subtle ways."

"One of our first, Genesis-given obligations is the obligation to be stewards of the

earth," he says. "My wildlife paintings remind people of that, I think. They raise consciousness about the environment and engage people in a positive way with the world around them."

He also anticipates combining an interest in writing with his art, composing comments about his wildlife habitats much in the style of Canadian wildlife painter Robert Bateman, whom he admires. "Bateman is a thinking man's artist," Redding says. "He wants the viewer to know why he painted each scene and what it means to him."

Redding looks forward to graduation from Princeton next spring and to ordination to the ministry. But he will not leave his paintbrush behind for the pulpit. "If I had to choose between painting and ministry, I don't know if I could do that. I hope God will continue to call me to do both." ■

Princeton Theological Seminary will mount an exhibit of the wildlife paintings of David M. Redding from October 1 through October 30. The public is invited to attend. For more information call 609-497-7760.



photo by Krystin Granberg

Jacqueline Lewis Melsness receives congratulations from her husband, John, who received his M.Div. from the Seminary in 1990.

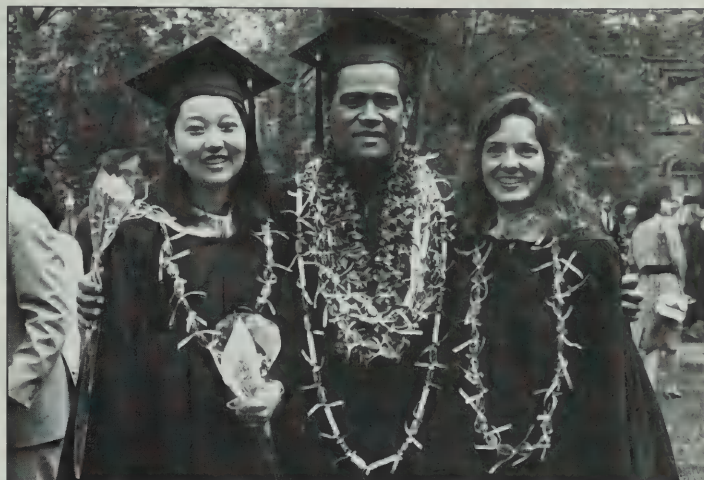


photo by Krystin Granberg

How sweet it is: M. A. graduates Diane Kim (left) and Margery Waugh and Th.M. graduate Leatapo Fesili with necklaces of candy.

Commencement 1992: The Next Generation

On Monday, June 1, the Seminary's 180th commencement took place in the Princeton University chapel: President Thomas W. Gillespie handed degrees and congratulations to 209 black-gowned men and women — including a record eighteen Ph.D.'s, ten of which were earned by women (see News in Brief, page 3).

The commencement address was delivered by Dr. Peter J. Gomes, Plummer Professor of Christian Morals and minister of

Memorial Church at Harvard University, and the ceremony featured a new macebearer. Dr. Katharine Doob Sakenfeld, Princeton's William Albright Eisenberger Professor of Old Testament Literature and Exegesis and director of Ph.D. studies, assumed the duty from emeritus professor W. J. Beeners. As usual, Commencement 1992 was a time of exhilaration, achievement, and celebration — as the photographs on these pages demonstrate.



In 1961, Ralph ('58 M.Div.) and Mary Hamburger posed outside Miller Chapel with their daughter, Rachel...



photo by Krystin Granberg

...Thirty-one years later, Rachel posed with her parents again, this time after receiving her own M.Div.



photo by Krystin Granberg

M.Div. graduate Kenneth D. Y. Lee, holding a bouquet of flowers, receives congratulations from a friend outside the Princeton University chapel.



photo by Krystin Granberg

M.Div. graduates Richard G. Jones and Louise Josephson share a celebratory moment together.



photo by Krystin Granberg

The 1992 Asian-American graduates included (top row) Yong Ho John Paik, Eun Min Lee, John B. S. Chu, Hyun Chul Kim, Benjamin Kim, Seog Gab Yun, and You Tae Kim; (middle row) Bum-Sik Kim, Yeong D. Kim, Young Song, Ken Sunoo, Hee-Sung Chung, Liz Choi, and Kenneth D. Y. Lee; (bottom row) Jin-Hong Kim, Theddeus Kim, Constance Pak, Yo-Han Hyun, Anne Joh, Dae Eun Chung, Sam Lee, and Diane Kim.



photo by Krystin Granberg

Former Alumni/ae News photographer Mike Bongart is himself photographed, along with Elizabeth B. Bertelson. Both earned Master of Divinity degrees.



photo by Gina Hilton

Anne Joh and Gary Ivory jubilantly exit the Princeton University chapel after receiving their Master of Divinity degrees.



photo by Gina Hilton

Th.M. graduates K. Thomas George and Vijayakumar (both holding flower bouquets) are joined by family and friends outside the chapel.



photo by Krystin Granberg

Tribute to Excellence

By Rich Youmans

The names are read at every commencement: John T. Galloway, Aaron E. Gast, Edler G. Hawkins.... Unlike those of the graduates, these names do not change from year to year, for they are associated with the awards presented annually to Princeton seminarians. The accomplishments they honor are many, and their prizes range from overseas travel to that most valuable of gifts to a scholar, books. Yet all have the distinction of paying tribute to excellence.

Below is a "behind the scenes" look at a representative sampling of Princeton's student awards — how they came about, whom they honor, and what they offer today. Not every one could be mentioned due to space restrictions, yet they all deserve special recognition for their unique contributions to a student's education: by acknowledging academic excellence, they inspire further achievement. No greater legacy could be had.

Senior Class Fellowships: These six fellowships are among the oldest of the awards. The "granddaddy" of them all is the fellowship in Old Testament, which was established in 1879 by George S. Green, the father of former Seminary professor William Henry Green. The most recent is the practical theology fellowship, which was initiated in 1943 — two years

before the Seminary trustees reorganized all six fellowships and established an honorarium of \$2,000 each for further study at a school of the student's choice.

In addition to those in Old Testament and practical theology, fellowships are also available in New Testament, history, religion and society, and theology. They are available only to seniors; each applicant must submit a thesis (on a topic of his or her choice) to the dean of academic affairs by the beginning of May. The theses are then submitted to the particular departments or programs, which make recommendations that are voted on by the faculty. According to Professor Daniel Migliore, who chaired the theology department last year, a winning thesis must possess the same qualities as a Ph.D. proposal: a strong argument, clarity of thought, originality, and an excellent use of resources.

On the average, only a handful of students apply for these fellowships each year. (In 1991-92 there were only seven applicants overall.) Also, depending on the number of students applying and the quality of the submissions, not all fellowships may be awarded in a given year. But those applicants who did not receive a fellowship can take heart: each thesis earns academic credit, provided it meets the usual departmental requirements.

This year's winners of the Senior Class Fellowships and the Graduate Study Fellowships for the Parish Pulpit Ministry included (from left) Carol Ann Scheppard, David Scott Casson, David Mark Whitford, Mary Anona Stoops, Jin-Hong Kim, and Emerson Byron Powerly.

Graduate Study Fellowship for the Parish Pulpit Ministry: Since it was established by an anonymous donor in 1964, this year-long fellowship has enabled students to study overseas and, hopefully, distill from their experiences the basis for more powerful preaching. "The association with people of another land...affords an exceptional occasion for appreciation of the larger heritage, nature, and mission of Christ's Church," the fellowship's statement of purpose reads, "and for broadening the understanding of other cultures as well as of human nature."

Fellowship winners have studied in such countries as Japan, the Netherlands, England, France, and, of course, Scotland. (Almost a third have chosen to study in the intellectual and spiritual home of Presbyterianism, many at the University of Edinburgh.) Mary Stoops and David Casson are the most recent winners of the prestigious \$12,000 prize; Stoops planned to travel across Australia and study at the United Theological Faculty in Melbourne, and Casson intended to attend the New School at the University of Edinburgh before setting off on the trail of the Scots.

Reformation, including visits to Luther's Wittenburg and Calvin's Geneva.

Fellowships are available only to graduating seniors who are committed to parish ministry. (Since 1983 two fellowships have been awarded each year.) In the application, each student gives an intended plan of study, as well as a description of how his or her future ministry will benefit from the overseas experience. They submit this to the dean of students, Carolyn Nicholson, who invites various administrators to review and evaluate each application. Nicholson then compiles all the evaluations and reports to the executive council before the faculty delivers a final vote.

According to Nicholson, the administrators comprise those who have had the most dealings with students (e.g., the campus pastor or the director of field education) and can give a fair appraisal of each applicant's character. Although homiletic talent and academic performance are also considered, strength of character is undoubtedly the key criterion for this award.

"Besides being a recipient of travel and study, this person is going to be a representative of Princeton Seminary overseas," Nicholson says. "So we care about the person as a person. Mary Stoops, for example, is a natural leader; she's been a quiet but strong presence in all that she's done. As for David Casson, one of the dealings I had with him was in the organization of a writing center to help international students; he was extremely helpful throughout the whole process. Both Mary and David are people you can assume will see what is needed and will do it."

The Jagow Prizes in Homiletics and Speech: Preaching and speech have always been very important to Charles H. Jagow. While in college he won a prize in oratory at the University of Wisconsin. When he moved to New York City in 1935, he visited various Presbyterian churches to find the best preachers. His two sons were even baptized by a former professor of homiletics at Princeton, Dr. Paul Scherer.

In 1977, two years after his retirement as vice-president and associate general counsel of the Metropolitan Life Insurance Company, Jagow read a magazine article that dealt with a perceived decline in preaching. "It referred to the fact that Princeton was the outstanding seminary in the country and was doing a great job

in training students for preaching," he remembers. Spurred on by that article, Jagow began an endowment fund that both helped to support Princeton's speech department and established two prizes.

Usually the two \$500 prizes are awarded annually to graduating seniors. (This year marked the first time the prize money was divided among three students.) According to Dr. Thomas Long, Francis Landey Patton Professor of Preaching and Worship, the preaching and speech professors select those students who have the "capacity to generate an excellent experience in preaching.... Anyone in a pew on Sunday morning who heard this student preach should say, 'Now THAT is a good sermon!'"

The John T. Galloway Award in Expository Preaching: This \$750 award, established in 1972 to honor Princeton alumnus ('33 M.Div.) and former trustee John T. Galloway, is presented to an M.Div. senior who, over the course of his or her studies, has shown a special interest and competence in expository preaching. Galloway, who died in 1985, was an eminent preacher who taught homiletics at Princeton from 1951 to 1956. He also served from 1948 to 1973 as pastor of Wayne Presbyterian Church in Pennsylvania, and the award was founded by congregation members in appreciation of Galloway's quarter century of service.

"He was always concerned about the quality of preaching in the denomination," recalls his son, John T. Galloway, Jr. ('66 M.Div.), who was recently elected president of the Alumni/ae Association Executive Council. "He felt the quality was falling, in part because biblical preaching was not [being addressed]. He personally wanted this award to be an incentive to young women and men who were going into ministry to become biblical preachers.

"Preaching meant a lot to him, and he really got a great joy out of teaching homiletics at Princeton. When I was in high school, he would have me read people's sermons to see if I could understand them. He felt that if it wasn't intelligible to a senior in high school, it wasn't a good sermon."

The Friar Club Award: The Friar Club was one of the four dining clubs (Benham, Calvin-Warfield, and Benedict being the others) that dominated campus life until 1952, when they all were replaced by the campus center. When the Friar Club dissolved, however, its assets were still

controlled by the members — and remained so for almost twenty-five years. Finally, in 1976 the Friars sent in a check for \$670.55 — the remainder of the club's savings account — to establish an award that would honor those students who contributed significantly to the life of the Seminary community.

Originally the nominating committee was composed solely of Friars. However, in recent years the Seminary president has appointed one committee to nominate recipients for not only the \$250 Friar Club prize but also two other awards that honor outstanding service, the Charles J. Reller Abiding Memorial Fund Award and the Reverend William Alfred Byrd Prize.

The Aaron E. Gast Award in Urban Ministry: When Aaron Gast retired in 1986 as president of the Presbyterian Church Foundation, the trustees there wanted to recognize his service by contributing money toward a cause of Gast's choice. Gast — a 1953 Princeton M.Div. graduate who later served as an alumni/ae trustee from 1971 to 1974 — responded in character by initiating an award for the ministry to which he had devoted his life.

Ever since his first call to the Cedar Park Presbyterian Church in Philadelphia, Gast has served in urban areas. A native of rural Michigan, he found the pulse of city life helped to energize his work. "I liked the dynamic and challenge of the urban environment," he says, "and I just kept on that track."

"That track" included a term as dean of the Conwell School of Theology at Temple University in Philadelphia, where Gast began a special program for city ministers who had either not attended seminary or not finished their studies. In 1967 he became pastor of the First Presbyterian Church of Germantown, located in the heart of North Philadelphia; Gast served there until 1981, when he was named president of the Presbyterian Church Foundation.

Gast says the award is intended both to acknowledge those students who are planning an urban ministry and to provide them with a practical boost. Students who are nominated for the \$2,500 prize are chosen by the faculty's church and society committee. According to the committee's chair, Dr. Peter Paris, those students must have recorded a 3.0 GPA, taken courses in the areas of church and society, shown a commitment to urban ministry, and

displayed leadership in campus life. Nominations may come from throughout the Seminary community, including the student body.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence: Edler Garnet Hawkins was professor of practical theology and coordinator of black studies at the Seminary from 1971 until his death in 1977. He was also much more. He was the first African-American to be on the central committee of the World Council of Churches, as well as the first to be elected moderator of the PC(USA) General Assembly (in 1964). He was a beloved pastor, a devotee of theater in Harlem, and a loyal

friend. (Just before he suffered his fatal heart attack, Hawkins was writing notes in some of the 2,600 Christmas cards he and his wife planned to send.)

Edler Hawkins was also a scholar. "Not many people knew that Hawkins was a straight-A student while at he was at Union Theological Seminary," says Geddes Hanson, Princeton's director of continuing education, "and he was always encouraging Princeton's black students to study harder." Given Hawkins's concern for academic achievement, Hanson and his family decided in 1980 to establish a memorial award that would continue the late professor's push for excellence.

The award is given to the African-American senior who has recorded the highest grade point average. (To ensure that average reflects scholastic excellence, it must fall within the top twenty percent of the previous year's graduating class.) The winner receives a credit at the Theological Book Agency worth at least \$300. "We felt this prize would best help students further their studies," Hanson says.

Of the students who have received the award over the past dozen years, almost all have pursued doctoral work, and the first winner — Brian Blount — recently became a member of the Seminary faculty. ■

1992 Award Winners

The following students received prizes and special awards for their work during the 1991-92 academic year. Except where noted, all were graduating M.Div. or M.A. seniors.

The Fellowship in New Testament
Emerson Byron Powery

The Fellowship in History
Jin-Hong Kim
Carol Ann Scheppard

The Fellowship in Theology
David Mark Whitford

The Graduate Study Fellowships for the Parish Pulpit Ministry
David Scott Casson
Mary Anona Stoops

Prizes on the Samuel Robinson Foundation
(for Knowledge of the Westminster Shorter Catechism)
Steven Robert Matthias
*Steve Douglas Sullivan**

The David Hugh Jones Prize
(for Contributions in Music)
Jacqueline Lewis Melsness

The Robert Goodlin Prize
(for Clinical Training)
Christine Louise Baker

The Jagow Prizes in Homiletics and Speech
David Scott Casson
Tracy Stewart Daub
Suzan Ellen Zink

The Mary Long Grier-Hugh Davies Prize in Preaching
Donovan Allan Drake

The John Alan Swink Prize in Preaching
Stanley Marshall McAnelly III

The George L. Rentschler Prize in Speech Communication
Linda Elizabeth Owens

The Charles J. Reller Abiding Memorial Fund Award
(for Christian Concern for Others)
Louise Josephson
Jacqueline Lewis Melsness

The John T. Galloway Prize in Expository Preaching
Ronald Andrew Rienstra

The Samuel Wilson Blizzard Memorial Award
(for Social Ministry of the Church)
Patricia Louise Fox

The Friar Club Award
(for Contributions to the Seminary Community)
Tyrone Cass Ross

The John Havran Prize in Christian Education
Tracey Anne Bourne

The Benjamin Stanton Prize in Old Testament
*Susan Lynn Rowland***

The E. L. Wailes Memorial Prize in New Testament
*Osvaldo Daniel Nuesch***

The Henry Snyder Gehman Award in Old Testament
*Jennifer Ann Gage***

The Archibald Alexander Hodge Prize in Systematic Theology
*Donald Harvey Fuller***

The William Tennent Scholarship
(for Teaching Ministry of the Church)
*Adrienne Kay Lloyd***

The Edward Howell Roberts Scholarship in Preaching
*Kevin Louis Porter***

The Presbyterian Medical Center of Philadelphia Clinical Studies Award
Richard Guy Jones

The Raymond Irving Lindquist Fellowship in the Parish Ministry
*Cameron Jonathan Bell***

The Frederick Neumann Prize for Excellence in Greek and Hebrew
*Gerald Werner Keucher***

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence
Willie Earl Walker III

The Kenyon J. Wildrick Award
(for Excellence in Homiletics)
Penelope Stechmann

The American Bible Society Award
(for Excellence in Biblical Studies)
*Timothy James Sandoval***

The Robert Boyd Munger Prize in Youth Ministry
Rachael Keefe Whitford

The Reverend William Alfred Byrd Prize
(for Contributions to the Seminary Community)
Kathryn Lynn Berry

The Aaron E. Gast Award in Urban Ministry
Jacqueline Lewis Melsness
Beth Ann Stallinga

The Bryant M. Kirkland Prize for Excellence in Practical Theology
Rachel Elizabeth Hamburger

The David B. Watermulder Prize in Church Leadership
Richard Edward Kimmer
Mary Anona Stoops

The Arthur Paul Rech Memorial Prize in Theology and Pastoral Ministry
Jacqueline Lewis Melsness
Linda Elizabeth Owens

* Ph.D. student

** middler

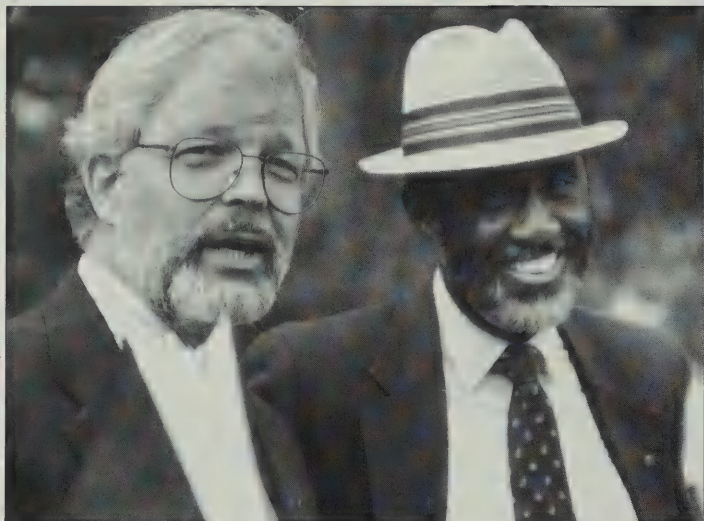
A Time to Remember

Almost two hundred alumni/ae returned to campus this year for the annual reunion gathering on Thursday, May 28, and Friday, May 29.

The event featured a special series of lectures on an issue both troubling and vital to the church's identity: inclusivity (see related article, page 5). But mostly it

was a time to become reacquainted with old friends, share fond memories under campus shade trees, and reexperience life at Princeton Seminary.

photo by Krystin Granberg



Dean Foote (left), Princeton's alumni/ae secretary, and Otha Gilyard ('74B), pastor of Mount Zion Baptist Church in Kalamazoo, MI. Gilyard, a member of the Alumni/ae Association Executive Council, recently participated in the Seminary's Alumni/ae-in-Residence program.

photo by Krystin Granberg



Paulos Mar Gregorios (center, '54B), a metropolitan in the Orthodox Syrian Church of the East who has served on the World Council of Churches, the United Nations, and other ecumenical bodies, was one of three returning graduates who received Distinguished Alumni/ae Awards. The other recipients were Evelyn P. Lytle ('47E), a member of Princeton's first M.R.E. class who spent her career in the field of bilingual education, and John R. Chandler ('51B), who spent much of his career developing new congregations.

photo by Krystin Granberg



Muriel Van Orden Jennings ('32B, M), the Seminary's first woman graduate, attended this year's reunion and was honored for her pioneering role: during the Alumni/ae Banquet, a framed photograph of Muriel as a young graduate was unveiled. The photo is hung in Alexander Hall.

photo by Mike Bongart



Once again, the Blawenburg Dixieland Band provided musical entertainment during the President's reception for returning alumni/ae on Thursday.

1924

John B. Crowell (B, '27M) writes that he is still telling mission stories weekly to groups at a local convalescent center, tending to his garden, and attending the First Presbyterian Church in Portland, OR. Crowell lives in the Willamette View Manor retirement home in Portland.

1931

Following his retirement in 1971 as pastor of Trinity Methodist Church in Merchantville, NJ, **Franklin Elwood Perkins** (B) served for eighteen years as associate pastor of the Haddonfield United Methodist Church in Haddonfield, NJ. Perkins, who recently donated his library to the Seminary, now lives in Ephrata, PA.

Arthur M. Romig (B) is serving part time as associate for pastoral care at the First Presbyterian Church in Santa Fe, NM. Romig retired from full-time ministry in 1973.

1937

James K. Story (B) writes that he still has occasional invitations to preach and give talks, and that he is enjoying perfect health. Story lives in Raleigh, NC.

1938

Bryant M. Kirkland (B) is interim pastor for preaching at National Presbyterian Church in Washington, DC. He recently completed a term as president and chief executive officer of the American Bible Society.

1939

J. Russell Butcher (B, '47M) is a parish associate at the Presbyterian Church of Frederick, MD. He lives in Hagerstown, MD.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U

special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

1940

Donald C. Kerr (B) writes that he took a two-week Mediterranean Easter Cruise last spring, during which he served as the ship's chaplain. Kerr lives in Sarasota, FL.

William M. Perdue (B) writes that he received the honorary Doctor of Humane Letters degree from his alma mater, Washington and Jefferson College in Washington, PA. Perdue, who is pastor emeritus of Westminster Presbyterian Church in Tiburon, CA, now lives in Mill Valley, CA.

1941

W. Harvey Jenkins (B) has served for fifteen years as a parish associate at Bethel Presbyterian Church in Columbus, OH.

1943

In 1991, **John R. Bodo** (M, '52D) served for several months as interim pastor of the First Presbyterian Church in Vallejo, CA.

1944

Gordon S. Trew (B) is living in Dourados, Brazil. He teaches in two Bible institutes and a Baptist seminary, directs the construction and repair of mission buildings, and offers pastoral care to a local congregation.

1945

On June 6, **James R. Blackwood** (B, '46M) received a Distinguished Alumni Award from the College of Wooster Alumni Association in Wooster, OH. Blackwood graduated from the college in 1941, and part of his career was spent as minister of Westminster Presbyterian Church, Wooster's congregation-in-residence. Since retiring in 1985, Blackwood has served five interim pastorates, done volunteer work for Wooster, and written two books relating to the college: *The House on College Avenue: The Comptons of Wooster, 1891-1913* and *Howard Lowry: A Life in Education* (a biography of a former Wooster president).

Gerald A. Foster (M) writes that he and his wife, Betty, have completed thirty-five years of radio ministry with their program, *Wings of the Morning*. The couple live in Wilmington, DE. Gerald is also the president of Global Missions, Inc., and has participated in various evangelistic and missionary endeavors.

Masao Hirata (M) writes that, at the age of eighty-four, he is preaching at a branch of the Urawa Church outside Tokyo, where he first came as pastor in 1949 when he was allowed to return to



ALUMNI/AE MEMORIES

The following memory was contributed by **David Charles Smith**, '87B. He is now minister of Faith United Church of Christ in Clearwater, FL.

One of the memories I have of Princeton involves a practical joke that occurred on campus in the fall of 1986. One Friday in October, a number of folding chairs had been placed around the campus in preparation for Seminary Saturday (an annual event in which Princeton opens its doors to the community). I remember walking to the campus center late that afternoon and seeing clusters of chairs placed all along the lawn between the Administration Building and Brown Hall, including several that were being used by a group of students and administrators meeting under a large tree.

On the way to breakfast the next morning, however, I found the chairs had been moved: they were now nicely lining the Administration Building's roof! It was quite a sight — there must have been about a dozen or more chairs, each spaced a few feet apart. The maintenance crew was not due back until Monday morning, and so the chairs sat all weekend. We never heard a word about who had done it. But we all got a good laugh out of it, and the memory still brings a smile to my face.

"Alumni/ae Memories" is a new column that appears occasionally in Class Notes. If you have a Princeton memory to share, please send it to the Alumni/ae News, Office of Communications/Publications, CN 821, Princeton, NJ 08542-0803.

Japan after World War II. "I am wishing to preach to the end of my life," he says.

Jack H. Prichard (B) recently completed a nineteen-month interim assignment

at Heritage Presbyterian Church in Glendale, AZ — his third interim since retiring in 1986. Prichard lives in Peoria, AZ.

ALUMNI/AE AT THE ASSEMBLY

The 204th General Assembly of the Presbyterian Church (USA) recently took place in Milwaukee, and many alumni/ae had leadership roles in the event. They included:

Richard C. Halverson ('42B) was the speaker at the Presbyterians for Renewal breakfast. He is the chaplain of the U.S. Senate.

Ernest O. Norquist, Jr. ('49B), participated in the planting of a honey locust tree that was presented to the city's mayor by the Assembly's Youth Advisory Delegates (YADs). Every year the YADS plant a tree in the host city to symbolically replace those trees that have been cut down to produce the reams of papers needed for the General Assembly. This year's ceremony had a special meaning to Norquist; the mayor of Milwaukee is his son, John.

Robert C. Sackmann ('56B), executive presbyter of the Presbytery of Ohio Valley, was moderator of the Church Government Committee.

John N. Bartholomew ('58B, '69D) was committee assistant to the Mission Coordination Committee. He is synod executive and stated clerk of the Synod of the South Atlantic.

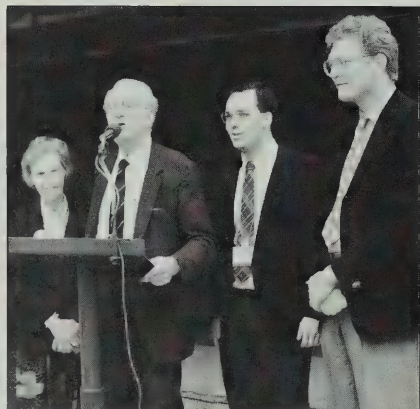


photo by Mike Jones

Ernest O. Norquist, Jr. ('49B), participated in a tree-planting ceremony sponsored by the Assembly's Youth Advisory Delegates (YADs). Pictured from left are Norquist's wife, Jeanette; Norquist; Hagen Thompson of Milledgeville, GA, co-moderator of the YADS; and the Norquists' son, John, who is the mayor of Milwaukee.

James D. Brown ('67B) was named executive director of the General Assembly Council, a position he began September 1. He had been pastor of St. Peter's by the Sea Presbyterian Church in Rancho Palos Verdes, CA.

Jean Anne Swope ('72B) was committee assistant to the Justice and Social Issues Committee. She is interim executive presbyter of the Presbytery of Utica.

Barbara A. Chaapel ('73B) was moderator of the Mission and Evangelism Committee. She is director of communications/publications at Princeton and a parish associate minister of the First Presbyterian Church in Philadelphia.

Michael E. Livingston ('74B) is chair of the General Assembly Special Committee to the Consultation on Church Union, and he made that committee's report to the Assembly. Livingston is campus pastor and director of the chapel at Princeton.

Jeffrey D. Chesebro ('78B) was vice-moderator of the General Assembly Procedures Committee. He is associate pastor of the Westfield Presbyterian Church in Westfield, NJ.

Pamela G. Harvey ('81B) was vice-moderator of the Faith and Discipleship Committee. She is pastor of the New Rochelle Presbyterian Church in New Rochelle, NY.

Barbara Horner-Ibler ('83B) was moderator of the General Assembly Procedures Committee. She is pastor of Trinity Presbyterian Church in Chilton, WI.

Barbara A. Renton ('86B) was liturgist for the Commissioning Service for People in Mission. She is interim executive presbyter of the Presbytery of Susquehanna Valley and a trustee of Princeton.

Anna Carter Florence ('88B) preached at one of the Assembly's morning worship services. She is associate pastor of Westminster Presbyterian Church in Minneapolis, MN.

H. Richard Siciliano (B) serves on the board of directors of the Houston Coalition for the Homeless, the Interfaith Housing Corporation, and Interfaith Ministries of Houston.

In July, **Wilson H. Yost** (B) sang with the Arizona Masterworks Chorale at the World's Fair in Seville, Spain. Yost works part time as a chaplain at the Royal Oaks Life Care Center in Sun City, AZ.

1946

William S. James (B) writes that he retired in December 1990 after twenty years with the Westchester County Department of Social Services in New York State, where he had served most recently as an employment counselor. James lives in White Plains, NY.

On June 1, **David A. Neely** (B, '53M) began his duties as interim pastor of Westminster Presbyterian Church in Lakeland, FL. His congregation, he writes, includes many Princeton alumni/ae.

1948

As part of the Hospital Chaplains' Ministry of America, Inc., **J. Pritchard Amstutz** (M) has served for the past ten years as a chaplain at Memorial Hospital in Modesto, CA.

William H. Foster, Jr. (M), is in his thirteenth year as stated supply of the First Presbyterian Church in Whitewright, TX. Foster lives in Sherman, TX, and writes that this year marks his fiftieth anniversary as a Presbyterian minister.

Edward C. (Ted) Gartrell (B), who recently retired after twenty-nine years as pastor of Central Presbyterian Church in Huntsville, AL, is now interim pastor of Normal Presbyterian Church in Ashland, KY.

1949

David M. Mann (B) writes that, between 1978 (when he retired) and 1989, he served four interim pastorates in Washington State. Mann now attends and serves the local Westminster Presbyterian Church in Chehalis, WA, and preaches as a pulpit supply in area churches.

1950

On May 31, **Robert T. Deming, Jr.** (B), retired as pastor of Memorial Presbyterian Church in Fredericksburg, TX.

William A. Grubb (B, '51M), who retired from the mission of the Presbyterian Church (USA) in Korea at the end of 1991, serves part time as a parish associate

at the First Presbyterian Church in Burbank, CA.

James C. Upshaw (B) recently served as interim pastor of Community Presbyterian Church in Gustine, CA. Upshaw, who lives in Placerville, CA, is a non-commercial pilot who commuted to his pastorate by air whenever weather permitted. The trip, he explains, is "152 miles by freeway, 1¼ hours by Cessna 150."

Paul A. White (B) recently retired after more than thirty years as president of Philadelphia Presbytery Homes, Inc. White says that he and his wife, Betty, plan to divide their retirement years between Chester County, PA, and Alexandria, MN.

1951

Bruce Davis (B) retired last December after working twenty-five years with the Medicaid program of Ohio's Department of Human Services. Davis also spent fifteen years in the pastorate prior to joining the state agency. He lives in Columbus, OH.

In September, **Adelaide Grier Folensbee** (B) began a nine-month term as a volunteer-in-mission at the Montreat Conference Center in Montreat, NC.

Charles F. Stratton (B) writes that he recently retired as pastor of the First Presbyterian Church in Youngstown, NY — or, as he says, "after forty-plus years in ministry — the Seminary prepared me well!"

Ralph A. Tamaccio (B) serves part time as stated supply at the First Presbyterian Church in New Gretna, NJ. Tamaccio and his wife, Erma, live in Cape May, NJ.

1952

Michigan Governor John Engler recently named **Charles A. Darocy** (B) to a two-year term on the State of Michigan Advisory Council on Mental Health. Darocy — who retired in 1989 as pastor of the Kirk of the Lakes Presbyterian Church in Houghton Lake, MI — also serves on the Executive Committee of the Michigan Association of Community Mental Health Boards.

Henry B. Strock, Jr. (B, '64M), has retired as senior minister of Idlewild Presbyterian Church in Memphis, TN.

On March 1, **Fredrick D. Sundloff** (B) was honorably retired by the Presbytery of Central Florida as pastor of Palmdale Presbyterian Church in Melbourne, FL.

1953

On May 31, **Thomas A. Ewing** (B) resigned as pastor of Trinity Christian Fel-

lowship Church in Chandler, AZ. Ewing, who had been at the church since 1978, writes that he and his wife, Sandy, plan to live in China for at least a year.

Raymond A. Nott (B) recently "volunteered to relieve a volunteer" at the Bangkok Christian Guest House in Thailand. Nott, who had managed the guest house from 1984 to 1987 as part of a volunteer mission program, went over during February and March to relieve his replacement. "It was wonderful to go back," he reports. "I saw all my old friends."

Last December, **James N. Urquhart** (B) retired after twenty-five years as pastor of the First Presbyterian Church in Marion, OH. He and his wife, Margaret, now live in Tallahassee, FL.

Anne C. Willis (E) recently marked her twenty-fifth year as a kindergarten teacher at Great Neck Public School in Great Neck, NY.

1954

At the end of this year, **James H. Howell** (B) will retire from his position as associate director of mobile ministry with the Inland Empire Presbytery. Howell lives in Post Falls, ID.

Donn G. Jann (B) appears in the fourth edition of *Who's Who in Religion*. Jann is pastor of New Hempstead Presbyterian Church in New City, NY.

Allan H. Swan (B) is interim pastor of the First Presbyterian Church in Coeur d'Alene, ID.



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Princeton Theological Seminary
CN821

Princeton, NJ 08542-0803
This will help us keep sending you the *Alumni/ae News* and other important Seminary materials.

1957

On June 30, **John W. Sloat** (B) was honorably retired after thirty-one years as pastor of Northminster Presbyterian Church in New Castle, PA. Sloat writes that he has moved "to the country" in Edinburg, PA, to "read, write, run groups, preach on Sundays, and play with my grandchildren."

1958

Frederick V. Mills, Sr. (M), has written an article, "Bishops and Other Ecclesiastical Issues, to 1776," that was recently published in the Blackwell Encyclopedia of the American Revolution. Mills is professor of history at LaGrange College in LaGrange, GA.

J. Philip Park (B) recently received a Doctor of the Science of Theology degree from San Francisco Theological Seminary. Park teaches law at Kwansei Gakuin University near Kobe, Japan.

In June, **Russell D. Proffitt** (B) retired as executive director of the Heritage Area Agency on Aging, a department of Kirkwood Community College in Iowa. Proffitt lives in Lisbon, IA.

1959

On April 1, **Merle S. Arnold** (B) became president and chief executive officer of the Philadelphia Protestant Home in Philadelphia. Arnold lives in Elkins Park, PA.

Edward O. Poole (M) is interim pastor of the First Presbyterian Church in Mineola, NY.

1960

Charles L. Cureton III (B) is senior pastor of the First Presbyterian Church in Matawan, NJ. His wife, **Mary Ann** ('63E), works part time at two local churches as director of Christian education.

C. Thomas Hilton (B) recently concluded nine years as senior minister of the First Presbyterian Church in Pompano Beach, FL, and is currently a visiting scholar at Princeton.

1961

Alfred A. Glenn (b) is professor of systematic theology at Bethel Seminary West in San Diego, CA, the western campus of Bethel College and Seminary in St. Paul, MN. Glenn is in his eighth year at the San Diego school and in his twenty-eighth year at Bethel.

Joseph T. Hourani (M, '82P) was elected moderator of West Jersey Presbytery for 1991-92. Hourani is pastor of

the First Presbyterian Church in Elmer, NJ.

George C. Kandle (B) is a diplomate in the American Association of Pastoral Counselors. Kandle, who lives in Katonoh, NY, works for the Foundation for Religion and Mental Health.

1962

John H. Maltby (B) writes that he and his wife, Mary Ann (who is currently studying at Princeton), were volunteers last year with the Billy Graham Crusade in northern New Jersey, and that they are currently participating in New Brunswick Presbytery's work group on aging. John is pastor of Miller Memorial Presbyterian Church in Monmouth Junction, NJ.

José C. Nieto (M, '67D) recently read papers at two international symposiums: one at Harvard, and one in Cuenca, Spain. Nieto is professor of religion at Juniata College in Huntingdon, PA.

1963

John Afman (B) recently published a volume of his poetry that includes a poetic commentary on the Gospel of Mark. Afman lives in Meriden, CT, and is a psychotherapist in a group private practice.

Mary Ann Pakosh Cureton (E) serves part time as director of Christian education at two New Jersey churches: the First Presbyterian Church in Cranbury and the Shrewsbury Presbyterian Church in Shrewsbury. Cureton lives in Matawan, NJ, with her husband, **Charles** ('60B), who is senior pastor of that town's First Presbyterian Church.

Thomas E. Duggan (B, '77P) was recently presented the Vermeil Medal by the city of Paris in recognition of his leadership at the American Church in Paris for the past thirteen years.

1964

W. Harvey Jenkins, Jr. (B), is interim executive presbyter of the Presbytery of Middle Tennessee. Jenkins lives in Brentwood, TN.

On October 31, 1991, **Charles E. Stenner** (B) retired as pastor of Plain City Presbyterian Church in Plain City, OH. Since January, he has been interim pastor of the First Presbyterian Church in Marion, OH.

1965

Lloyd Makool (B) recently retired as pastor of Caledonia Presbyterian Church in Portage, WI, and is now doing supply preaching. He lives in Oregon, WI.

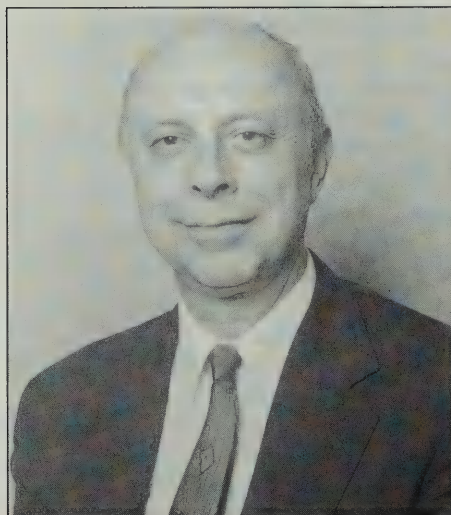
Stephen R. Weisz (B) writes that, during the summer of 1991, he served as guest minister at Stormont Presbyterian Church in Belfast, which is pastored by **James Ronald Savage** ('67M). "The two classmates enjoyed a twenty-fifth year reunion in Northern Ireland," he says. Weisz is chair of religious studies at Tusculum College in Greeneville, TN.

1966

In June, **Jeff M. Archer** (B) and his congregation celebrated the twenty-fifth anniversary of Archer's ordination. He is pastor of the First Presbyterian Church in Wappingers Falls, NY.

David Rogge (B) is development director of the Ghost Ranch Foundation in Abiquiu, NM. The foundation raises funds for two PC(USA) program centers, Ghost Ranch in Abiquiu and Plaza Resolana in Santa Fe, NM.

On July 1, **David B. Stout** (M) became senior pastor of the West Des Moines United Methodist Church in Iowa. For the past nine years, Stout has been senior pastor of the Collegiate United Methodist Church in Ames, IA, and director of the Wesley Foundation, a denominational campus ministry.



Norman A. Beck ('67D) received a \$2,500 award from the Minnie Stevens Piper Foundation in recognition of his superior teaching ability. Beck is professor of theology at Texas Lutheran College in San Antonio.

1967

Norman A. Beck (D) was recently selected a Piper Professor by the Minnie Stevens Piper Foundation of San Antonio, TX. Each year the foundation honors college and university professors in Texas who display superior teaching ability. Beck,

who is professor of theology and chair of the department of modern and classical languages at Texas Lutheran College in San Antonio, was one of ten recipients this year to receive the \$2,500 award.

Jerry D. Kvasnicka (B) writes that he is a senior employee at the White Glove Janitorial Service in Loveland, CO. Kvasnicka also works part time as a house painter and maintains a small organic garden.

1968

Earl R. Ferguson (B) is a parish associate at Westminster Presbyterian Church in Cedar Rapids, IA.

John L. Muntz (B) has been appointed by the city council of Palm Beach Gardens, FL, to that city's merit review board. Muntz is pastor of Immanuel Presbyterian Church in Lake Park, FL.

Donald J. Sneen (D) writes that, in the spring of 1991, he spent part of a sabbatical at the Institute of Holy Land Studies in Jerusalem. Sneen is professor of religion at Augustana College in Sioux Falls, SD.

1969

Thomas F. Johnson (M) was recently chosen as president of the American Baptist Association of Colleges and Universities and as a national director of the Christian College Coalition. Johnson has been president of Sioux Falls College in Sioux Falls, SD, since 1988.

John Lancaster (M) writes that last year he marked his tenth anniversary as parish priest of the Church of St. John the Divine in Courtenay, British Columbia, by completing his D.Min. dissertation for San Francisco Theological Seminary and spending a three-month exchange at St. Clement's Church in London, England.

Donald O. Maddox (B) recently chaired the Stewardship and Mission Rally of the Synod of Southern California and Hawaii, and he will co-chair the 1993 rally. Maddox is pastor of the First Presbyterian Church of Granada Hills in Northridge, CA.

1970

On May 1, **William A. McCleery III** (B) became director of field service for the Valley Forge Council of the Boy Scouts of America in Valley Forge, PA.

1971

James E. Forsythe (M), senior chaplain at the Federal Correctional Institute in Ray Brook, NY, recently received a special award from his peers for "outstanding

and excellent team ministry." He and the correctional institute's Catholic deacon were chosen for the honor from more than 160 federal prison chaplains nationwide. The award was presented in May during the National Chaplains' Convention in Baltimore.

Since June 1991, **Gerry Tyer** (B, '73M) has been executive presbyter of the Presbytery of Tampa Bay. Tyer lives in St. Petersburg, FL.

1973

Tadataka Maruyama (D) is in his third year as president of Tokyo Christian University in Japan, where he also teaches church history. In his spare time, Maruyama says, he practices English calligraphy.

In December 1991, **Alexander H. Wales** (B) earned his D.Min. from the University of Dubuque Theological Seminary in Dubuque, IA. Wales is pastor of the First Presbyterian Church in Warrensburg, MO.

1974

Stanley Stowers (E), an associate professor of religious studies at Brown University, received fellowships from the Woodrow Wilson International Center for Scholars and the National Endowment for the Humanities (NEH) for work on his book, *Barbarians, Gentiles, and Heathen: The Ethnic-Religious Other Among Ancient Greeks, Jews, and Christians*. He finished working under the five-month NEH Fellowship for University Teachers at the end of 1991, and he finished under the Woodrow Wilson fellowship in June. In addition, he is completing the manuscript for another book, *Justice, Jews, and Others: A Rereading of Paul's Letter to the Romans*. Stowers is a member of the editorial board of the *Journal of Biblical Literature* and a founding member of the Social History of Early Christianity Group of the Society of Biblical Literature.

1975

Martha E. Bellinger (b) is a court commissioner to the Los Angeles Superior Court and is currently assigned as a judge in the court's family law department.

1977

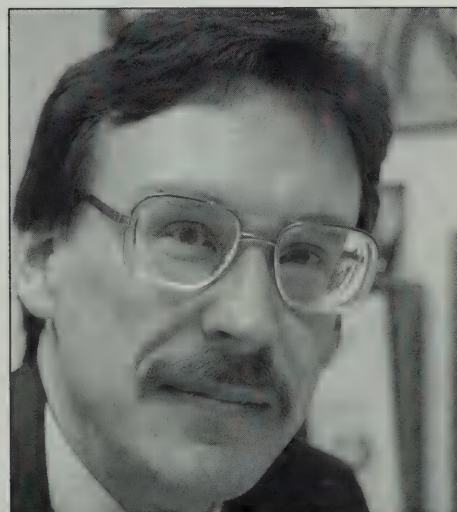
A sermon delivered by **Kenneth R. Bickel** (B) during a Sunday service at his church last fall was entered into the Congressional Record by Senator Paul Simon and will appear in a forthcoming book, *Representative American Speeches*, to be published by Louisiana State University. Bickel, who

is senior minister of the First Congregational United Church of Christ in Dubuque, IA, says the service featured a Jewish-Christian dialogue and included a talk given by a Jewish woman who had survived the Holocaust, as well as a presentation by the church's Chancel Choir of a requiem she had written. The woman's experiences included taking care of babies who had been used by the Nazis for experimentation.

Nancy J. Gorsuch (B), a doctoral candidate at Princeton, has been chosen to direct the Pastoral Care and Counseling Center at Texas Christian University's Brite Divinity School in Fort Worth, TX, where she will also teach. Gorsuch is currently working on a dissertation that focuses on a feminist revision of pastoral care and counseling. "I am especially interested in the beginnings of a larger conversation between feminist theology and pastoral theology," she says.

1978

Dennis Okholm (M, '86D), an associate professor of theology at Wheaton College in Illinois, was named Junior Teacher of the Year at the college's 1992 Honors Convocation. Okholm was nominated by his faculty colleagues and members of the senior class, who lauded him for his "fairness, openness, and strong personal commitment" and for his sensitivity to "differences of faith in the world of today's students."



Dennis Okholm ('78M, '86D), an associate professor of theology at Wheaton College in Illinois, was named Junior Teacher of the Year.

1979

On July 1, **Kenneth P. Bell** (B, '80M) became pastor of St. Mark's United Meth-

odist Church in Cedar Rapids, IA. He formerly served as associate pastor of the First United Methodist Church in Ames, IA.

Debra A. Shevlin Lee (B) is pastor of Grace Presbyterian Church in Little Rock, AR.

In April, **William H. Levering** (B) became pastor/head of staff of the First Presbyterian Church in Haddonfield, NJ.

Gary L. Salmon (B) is pastor of Spruce Run Lutheran Church in Glen Gardner, NJ, where he lives with his wife, **Katherine G. Killebrew** ('82B).

Verney Unruh (M) and his wife, Belva, recently received Outstanding Alumni/ae Awards from Bethel College in North Newton, KS. Verney is associate pastor of the First Mennonite Church in Newton, KS.

1980

Lois L. Baucom (B) recently received her Master of Arts degree in pastoral counseling from Moravian Theological Seminary in Bethlehem, PA. Baucom, who was officially received last November as a full member in the American Association of Pastoral Counselors, is a staff therapist at the AGAPE Pastoral Counseling Center in Budd Lake, NJ, and a pastor in the Northeastern Pennsylvania Synod of the Evangelical Lutheran Church of America.

On June 1, **Kathy J. Nelson** (B, '86M) received her Doctor of Ministry degree from Princeton. Nelson is pastor of the First Presbyterian Church in Dayton, NJ.

1981

In December 1991, **Edwin Gray Hurley** (B) received his Doctor of Ministry degree from Fuller Theological Seminary in Pasadena, CA. The topic of his dissertation was "Renewal and Growth through Community — First Presbyterian Church of Monroe as a Model of Wholeness." Hurley has been pastor of the First Presbyterian Church in Monroe, LA, since 1985.

1982

Katherine G. Killebrew (B) is a mission funding counselor for the Synod of the Northeast (PCUSA). She also works with three New Jersey presbyteries in the areas of stewardship and mission interpretation. Killebrew and her husband, **Gary L. Salmon** ('79B), recently moved from their former home in Trenton, NJ, to rural Glen Gardner in the northwest part of the state. "After having lived in a city for thirteen years," she writes, "the crickets and katy-

dids are rather loud and winters are quiet. Good-bye city life!"

1983

In May, **J. Nelson Kraybill** (B) received his Ph.D. in biblical studies from Union Theological Seminary in Richmond, VA. His dissertation was entitled "Cult and Commerce in Revelation 18." Kraybill is program director of the London Mennonite Centre in London, England.

1984

Kenneth H. Forbes (B) is pastor of Duncan-non Presbyterian Church in Duncannon, PA.

1986

Last spring, **Tzu-Yang Hwang** (M) was a visiting scholar at Harvard University Divinity School. Prior to his time at Harvard, Hwang had been a visiting scholar at Duke University Divinity School in November and December 1991. He is chair of the Department of Theology and Philosophy at Chinese for Christ Theologi-

cal Seminary in Los Angeles.

David F. Judd (B) is interim pastor of Trinity Presbyterian Church in Little Rock, AR.

In June, **Jeanne Matthews** (B) received her Ph.D. in religious and theological studies from Northwestern University in Evanston, IL.

In December 1991, **Ronald E. Ratliff** (B) received his doctorate in higher education from Florida International University in Miami, FL.

1987

On July 1, **B. Keith Brewer** (M) began his duties with the Wesley Foundation of the United Methodist Church as chaplain to the faculty, staff, and students at Princeton University. Brewer is also a Ph.D. candidate in New Testament at Drew University in Madison, NJ.

In June, **Timothy E. Fulop** (B) received his Ph.D. in American religious history from Princeton University and is now an

assistant professor in Princeton's religion department.

1989

R. Knox Swayze (B) and his wife, **Beverly Rice Swayze** ('90B), are working with the street children in São Paulo, Brazil, as mission co-workers with the Global Mission Ministry Unit of the Presbyterian Church (USA). In addition, Beverly was elected a member of one of the presbyteries of the Igreja Presbiteriana Independente — "A big step," she writes, "since women are still not allowed as pastors or elders in this denomination."

1990

On June 28, **Michael S. Barry** (B) was installed as pastor and head of staff at the First Presbyterian Church in Victoria, TX.

1991

Beth Mae Emerich (B) is in a joint Ph.D. program at Iliff School of Theology and the University of Denver in Colorado.

Births

Jean McCarley to Jeanne Stevenson ('75E) and David ('75B) Moessner, February 14, 1992

Andrew David to Monica and David C. ('80B) Stoker, April 15, 1992

Christina Lucille (born August 6, 1991) adopted by JoAnn Ford ('81B) and Duane ('81B) Watson, May 1992

Christina Jo to Anne E. Fisher ('82B) and Gregory Dana, January 28, 1992

Justine Euhyun to Kyoung Ja ('89E) and Jin Hee ('83B, '88D) Han, October 11, 1990

Andrea to Cynthia Ray ('83B) and Stephen Nicholson, April 25, 1992

Daniel Brewster to Catherine E. and Steven A. ('84B) Becker, November 4, 1991

Andrew Charles to Ann ('84B, '88M) and Charlie ('87B) Lewis, June 11, 1991

Jeremiah Allen to Laurie A. ('86b) and Donald D. ('84B) Marsden, March 12, 1992

Naomi Lynn to Sandra L. and Timothy S. ('84B) Maxa, July 28, 1990

Elizabeth Jane to Holly Fiorito and Philip N. Olson ('84B), June 29, 1992

Josephine Seung-Ah to Mi Hyun (né Park, '85E) and Kwang Min ('87B, '88M) Lee, August 30, 1991

Callie Anne to Cynthia King-Guffey ('88B) and Alan Guffey ('86B), June 13, 1992

Benjamin Paul to Jean Fandl-Kelly and Douglas J. Kelly ('86B), April 21, 1992

Rachel to Stacy Ikard ('87B) and Al Krummenacher ('87B), April 24, 1992

Jacob and Gideon (twins) to Helen and Bruce J. ('89B) Forbes, March 26, 1992

Kylie Michele and Kenzie Marie (twins) to Priscilla and Craig P. ('89B) Henderson, March 9, 1992

Meredith to Molly Whipple ('89B) and David Douthett ('89B), February 1, 1992

Jenna Elizabeth to Shelly and Tom ('91B) Hansen, March 12, 1992

Weddings

Charlotte Cunningham and Hugh Gunn ('40B), August 17, 1991

Jane S. Cole and Franklyn D. Josselyn ('40B), October 26, 1991

Jean Carlile and Gideon G. Scott ('62M), April 6, 1991

Lisa Condos and Thomas (Tim) Lane ('80B), June 27, 1992

Joyce M. Howard and Ronald E. Brown ('81B), December 29, 1991

Grace Palmer Hammond ('85E) and Jack Forrest Boss III, May 9, 1992

Kimberly Lynn Harrison and Raymond Scott Herr ('87B), December 7, 1991

Heidi J. Gray and Anders P. Pedersen ('91B), August 3, 1991

Thomas Duke Williams, 1925M

Thomas Duke Williams died December 21, 1991, at the age of ninety-three. He was living in Davidson, NC, at the time of his death.

Williams earned his B.D. from Louisville Presbyterian Theological Seminary in 1924, and that same year he was ordained by the Presbytery of Louisville. During his career he pastored churches in Kentucky, Alabama, and North Carolina; his longest pastorate was from 1929 to 1945 at Augusta Presbyterian Church in Augusta, KY. Williams retired from ministry in 1968.

Williams is survived by his son, T. Duke, and a daughter, Gladys Sweat.

Roscoe T. Nelson, 1927M

Roscoe T. Nelson died August 16, 1991, at the age of ninety-seven. He was living in Lake Wales, FL, at the time of his death.

A 1918 B.D. graduate of Erskine Theological Seminary, Nelson was ordained that same year by the Associate Reformed Presbyterian Church. He subsequently pastored churches in Mississippi, Arkansas, Georgia, and Tennessee before settling in Lake Wales in 1934 to become pastor of the First Presbyterian Church (ARP). He remained there until his retirement in 1963, when he was named pastor emeritus.

In addition to his pastoral work, Nelson served as moderator of the General Synod in 1956 and as moderator of the Florida Presbytery in 1970. He received the honorary Doctor of Divinity degree from Erskine College in 1939.

Nelson was predeceased by his wife, Mabel, in 1985. He is survived by three daughters, Pauline, Mary Perret, and Margaret Hunt; a son, R. Thomas; and two sisters, Eva Mellor and Lois Wilson.

D. Howard Keiper, 1928B, M

D. Howard Keiper died September 11, 1991, at the age of ninety-three. He was living in Stonerstown, PA, at the time of his death.

Ordained in 1920 by the Church of the Brethren, Keiper served pastorates in Maryland, Virginia, and Pennsylvania during a career which spanned almost fifty years. His last church position was an 8 1/2-year term as assistant pastor of the Lititz Church of the Brethren in Lititz, PA, which he left in 1973.

Keiper was predeceased by his wife, Anna Ruth (Nancy) in 1970. He is survived by his son, John.

Francis Kinsler, 1928B, 1936M

Francis Kinsler died January 9, 1992, at the age of eighty-seven. He was living in Duarte, CA, at the time of his death.

Kinsler spent much of his career as a missionary in Korea, where he particularly contributed to the education and care of underprivileged children. Kinsler joined the Board of Foreign Missions shortly after his ordination in 1928 by the Presbytery of New Brunswick. During the next several years he taught New Testament studies in Pyongyang and instituted Bible clubs for children he found begging in the streets.

In 1941 Kinsler returned to the United States to become pastor of the First Presbyterian

Church in East Hampton, Long Island, New York. He returned to South Korea in 1948 and resumed his mission work, particularly with young students who needed basic education after the war. (His work with these youth led Kinsler to receive the Order of Cultural Merit from the President of South Korea in 1965.) Kinsler also taught at the Presbyterian Theological Seminary from 1948 until his retirement from the Board of Missions in 1970, and he served as dean of the seminary from 1952 to 1959. In 1954 he received the honorary Doctor of Divinity degree from Maryville College.

Following his retirement, Kinsler served as pastor of the Presbyterian Church at Center Moriches, Long Island, from 1970 to 1976, and he subsequently preached in Korean seminaries and churches throughout southern California.

Kinsler is survived by his wife, Dorothy, and three children, Helen, Arthur, and F. Ross.

L. Craig Long, 1929B

Luther Craig Long died November 10, 1991, at the age of eighty-seven. He was living in Selinsgrove, PA, at the time of his death.

Long was ordained in 1929 by the Presbytery of Pittsburgh, but in 1936 he left the Presbyterian Church (USA), eventually joining the Orthodox Presbyterian Church. He spent much of his ministry serving churches in Pennsylvania and Connecticut; his last pastorate was the Tri-County Orthodox Presbyterian Church in Lewisburg, PA, which he left in 1977 after ten years. He also served on the staffs of the National Bible Institute and the R. G. Le-Touneau Foundation, both in New York City.

Long earned an M.A. in psychology from Columbia University in 1940, and a Ph.D. in psychology from New York University four years later. He directed various state and private psychological facilities in Connecticut, Florida, and Pennsylvania before retiring in 1973 to teach and conduct a private marriage and family counseling practice in Selinsgrove. He maintained this practice until 1986.

Long is survived by his wife, Winifred, and three daughters, Jean Fourcroy Behr, Deborah Rejmer, and Marjorie Scholl.

William W. Morrow, 1931B, 1932M

William W. Morrow died January 14, 1992, at the age of eighty-eight. He was living in Camden, NJ, at the time of his death.

Ordained in 1931 by the Methodist Episcopal Church, Morrow spent his entire career in New Jersey, serving Methodist churches in Trenton, Cranbury, Newport, Bridgeton, Audubon, Burlington, Woodlynne, and Mt. Holly. He retired in 1969.

Morrow is survived by his wife, Minnie; two sons, Charles and W. Warren; and a daughter, Linda S. Hofer.

Robert G. Longaker, 1933B

Robert G. Longaker died November 18, 1991, at the age of eighty-two. He was living in Middletown, NJ, at the time of his death.

Ordained in 1933 by the Presbytery of Hudson, Longaker spent the majority of his ministry at the First Presbyterian Church in Cranford, NJ. He served as pastor there from 1945 until his retirement in the early 1970s, when he

was named pastor emeritus. He had served earlier pastorates in New York State and Maryland.

Following his retirement, Longaker worked for a local bank and served as chaplain for the Cranford police department and as a volunteer chaplain for Riverview Medical Center in Red Bank, NJ. In 1959 he received the honorary Doctor of Divinity degree from Heidelberg College in Tiffin, OH.

Longaker is survived by his wife, Doris; two sons, Robert and Leslie; and a sister, Mary Suttman.

George S. Taggart, 1933B

George S. Taggart died October 28, 1991, at the age of eighty-three. He was living in Anderson, IN, at the time of his death.

Ordained by the Presbytery of New Albany in 1933, Taggart briefly served as pastor of the First Presbyterian Church in Connersville, IN. In 1942 he became pastor of the First Presbyterian Church in Anderson, where he remained until his retirement in 1973.

Taggart also served for many years as stated clerk of the White River and Muncie presbyteries and as permanent clerk of the Synod of Indiana. He helped to establish the Anderson Council of Churches and served as its first president, and he taught preaching from 1963 to 1965 at the Anderson College School of Theology. Taggart also was involved in numerous community organizations. In 1952 he was awarded the honorary Doctor of Divinity degree from Hanover College, where he served for many years as a trustee.

Taggart was predeceased by his wife, Margaret. He is survived by three daughters, Betty Schuster, Peggy Johnston, and Georgana (Gana) Power; a brother, James; and two sisters, Josephine Fisher and Helen Yourans.

Jacobus A. J. McDonald, 1935M

Jacobus A. J. McDonald died July 13, 1991, at the age of eighty-two. He was living in Brandfort, South Africa, at the time of his death.

Born in South Africa, McDonald was ordained in 1937 by that country's Dutch Reformed Church, and he subsequently spent his entire ministry in his homeland. McDonald served as a minister for university students early in his career, and he later pastored churches in Edenburg, Citrusdal, Zastron, Kroonstad, and Smithfield. His last church was the Dutch Reformed Church at Brandfort, where he served from 1960 until his retirement in 1975.

McDonald is survived by his wife, Dola, and his children, Roelof, Retha, and Susan.

G. Raymond Campbell, 1937B

G. Raymond Campbell died November 9, 1991, at the age of eighty-two. He was living in Oklahoma City at the time of his death.

Following his ordination by the Presbytery of Hudson in 1937, Campbell served pastorates in Pennsylvania and Oklahoma before in 1946 becoming the organizing pastor of Westminster Presbyterian Church in Oklahoma City. Campbell remained at Westminster until his retirement in 1977, when he was named pastor emeritus. He subsequently served many interim pastorates.

In addition to his pastoral work, Campbell served as moderator of the Presbytery of Eastern Oklahoma and the Synod of the Sun, and in 1963 he was a runner-up in the selection of moderator for the General Assembly. Campbell also wrote a nationally syndicated religious column for many years, and he served as a panel member of the interdenominational "Your Bible" television program. He received the honorary Doctor of Divinity degree from Missouri Valley College in 1945 and the Doctor of Laws degree from Oklahoma City University in 1968.

Campbell is survived by his wife, Mary; a son, John; and two daughters, Mary Holecek and Martha Keith.

G. Douglas Davies, 1937B

G. Douglas Davies died January 18, 1992, at the age of eighty-three. He was living in Bloomsburg, PA, at the time of his death.

Ordained by the Presbytery of Donegal in 1937, Davies pastored churches in Pennsylvania and New Jersey during his forty-one-year career. His longest pastorate was at Prospect Street Presbyterian Church in Trenton, NJ, where he served from 1955 until his retirement in 1978. Davies also served as a field representative for *Presbyterian Life* magazine from 1950 to 1952, and from 1952 to 1954 he was a visiting lecturer in Presbyterian polity at Lincoln University.

Davies was a former moderator of both the Presbytery of New Brunswick and the Permanent Judicial Commission of the Synod of New Jersey. He also was a past president of the Trenton Council of Churches, as well as an active member in many community organizations. He held the rank of lieutenant colonel after twenty-eight years of service in the U.S. Air Force chaplains corps.

Davies is survived by his wife, Margaret; two sons, Douglas and Samuel; a daughter, Nancy Davies-Hathen; and a sister, Ruth Lonsinger.

Wayne Walker, 1940B

Wayne Walker died October 11, 1991, at the age of seventy-eight. He was living in Carmel, CA, at the time of his death.

Ordained in 1940 by the Presbytery of Los Angeles, Walker served churches in New Jersey, Washington State, and California during his forty-four years of ministry. His longest position was as associate pastor of the First Presbyterian Church in Berkeley, CA, from 1953 to 1969. He retired in 1984 as pastor of Carmel Presbyterian Church in Carmel, CA.

Walker is survived by his wife, Ruth, and his children, Paul, Jon, and Wilma.

William A. Dunlap, 1944B

William A. Dunlap died March 10, 1992, at the age of seventy-four. He was living in Kingman, AZ, at the time of his death.

Dunlap was ordained in 1944 by the Presbytery of Los Angeles, and his career was divided between parish ministry and mission work. From 1944 to 1952 he served churches in California and Illinois, and on several occasions he ministered to President Dwight D. Eisenhower. Following several years as a preaching

missionary in Brazil, India, New Zealand, Europe, and Australia, Dunlap returned to the United States and pastored churches in California and Arizona until 1982, when he was honorably retired by the Presbytery of San Joaquin. In 1971 he briefly returned to mission work when he was appointed a teacher-evangelist to the State of Queensland by the General Assembly of the Presbyterian Church of Australia.

Following retirement Dunlap continued his parish ministry, and at the time of his death he was pastor of Kingman Presbyterian Church in Kingman, AZ. He also served for several years as co-host of the annual Oxford Reading and Research Conference on Evangelical Awakenings held at Oxford University, and he was a fellow of the Royal Geographical Society of London. In 1987 he earned a Doctor of Ministry degree from Bethany Theological Seminary.

Dunlap is survived by his wife, Maxine; two sons, Stephen and Mark; and two daughters, Jaye Ellen Kraus and Janet Pahl.

James F. Armstrong, 1951B

James F. Armstrong died November 16, 1991, at the age of seventy. He was living in Tacoma, WA, at the time of his death.

Armstrong was ordained in 1951 by the Presbytery of Los Angeles. After serving for several years at churches in California and Washington State as minister of Christian education, Armstrong began an eight-year term in 1956 as pastor of the First Presbyterian Church in Sandpoint, Idaho. He later pastored churches in California, Washington, and Alaska before retiring (with honorable status) in 1986. Following retirement, Armstrong served for several years as a volunteer-in-mission for the Synod of Alaska-Northwest, and shortly before his death he was a mission associate for the Synod of Maori in New Zealand.

Armstrong is survived by his wife, Phyllis; two daughters, Deborah Wiseman and Roberta Burch; a son, John; and two sisters, Jayne and Helen Jean.

Howard E. Pusey, 1952B

Howard E. Pusey died January 28, 1992, in Knoxville, TN. He was seventy-five years old.

Before arriving at Princeton, Pusey had worked as an insurance agent for Mutual Life of New York and an engraver for the Philadelphia Shipyard. He was ordained by the Presbytery of Philadelphia in 1952 and subsequently served churches in Pennsylvania and Tennessee. His longest pastorate was from 1964 to 1976 at Hampton United Presbyterian Church in Gibsonia, PA. Pusey retired in 1982 as pastor of Salem United Presbyterian Church in Limestone, TN, though he continued to serve as a supply pastor in eastern Tennessee.

Pusey is survived by his wife, Elizabeth; a son, Howard; and two daughters, Carol Pusey Koob and Sharon Pusey Bailey.

Richard H. Miller, 1955B

Richard H. Miller died December 21, 1991, at the age of sixty-nine. He was living in Mt. Pleasant, MI, at the time of his death.

Following his ordination by the Presbytery of Detroit in 1955, Miller began a nine-year term as organizing pastor of Westminster Pres-

byterian Church in Ann Arbor, MI. Subsequent positions included serving as associate pastor of the First Presbyterian Church in East Cleveland, OH; pastor of Summit Presbyterian Church in Philadelphia; pastor of Calvary Presbyterian Church in Milwaukee; and chaplain of Westminster Retirement Community in Columbus, OH. Miller also was active in various denominational and community activities, and in 1962 he was a commissioner to the General Assembly.

Following his retirement in 1987, Miller remained active by serving as a supply pastor and doing volunteer work with older adults in the Isabella County (Michigan) Medical Care Facility. He also served on the board of directors of the Mid-Michigan Alzheimer's Association and published a booklet on the pastoral care of Alzheimer's victims and their families.

Miller is survived by his wife, Lois, and two daughters, Nancy and Nessa.

David L. Reeves, 1969B

David L. Reeves died November 25, 1991, at the age of sixty-two. He was living in Vero Beach, FL, at the time of his death.

Reeves spent fifteen years in business before coming to Princeton in 1965. Ordained by the Presbytery of Philadelphia in 1969, he subsequently served pastorates in Stockton, NJ; Keota, IA; Des Moines, IA; and Vero Beach, FL.

Reeves is survived by his wife, Jane; a daughter, Deborah Reeves Keenan; and three sons, Jeffrey, Thomas, and Christopher.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Arthur H. Rholl, 1922M
Gladstone P. Cooley, 1927B
David K. Myers, 1929B
Robert T. Taylor, 1929B
Leland Dewey, 1932b
Robert Buche, 1933M
John D. Flikkema, 1934B
William Longbrake, 1935B
Owen S. L. Bovier, 1938b
Reinhardt Van Dyke, 1938b
Arthur L. Herries, 1939B
J. Sanford Lonsinger, 1939B
Marion Pennings, 1939M
Howard Oursler, 1940B
John Pott, 1942B
Frederick W. Evans, Jr., 1947B
Richard A. Logan, 1950B
Russell W. Park, Jr., 1950B
Gregorio O. Palacio-Mederos, 1953C
David P. Rinker, 1963b
W. L. Slemph, 1963B

The obituaries of many of these alumni/ae will appear in future issues.

In Memory Of:

The Reverend Herbert J. Anderson ('33B)
to the Scholarship Fund
Lillian Anderson to the Scholarship Fund
Celia Boden to the International Students
Book Fund
Dr. Henry Seymour Brown (1900B) to the
Annual Fund
Alfred Christie to the Alfred Christie
Scholarship Fund
The Reverend Alexander T. Coyle ('30B)
to the Scholarship Fund
The Reverend Dr. Hugh T. Kerr to The
Reverend Dr. Hugh T. Kerr Memorial
Scholarship Fund
Mildred Landis to the Annual Fund
The Reverend Dr. John A. Mackay ('15B)
to the Mackay Portrait
The Reverend T. Bancroft Reifsnyder
('19B) to the Mackay Portrait
Dr. Harold F. Shipps ('29B) to the Annual
Fund
The Reverend William L. Slemp ('63B) to
the Annual Fund
Dr. Kalman L. Sulyok ('56D) to the Dr.
Kalman L. Sulyok Memorial
Scholarship Fund
Martin Bernard Tellefsen to the Martin
Bernard Tellefsen Memorial
Scholarship Fund

In Honor Of:

The Reverend David R. Bluhm ('36B) to
the Annual Fund
The Reverend Robert A. Keefer ('82B) to
the Scholarship Fund
Bernice T. Kirkland to the Annual Fund
The Reverend Dr. Bryant M. Kirkland
('38B) to the Annual Fund
The Reverend Philip R. Magee ('52B) to
the Philip Rodgers Magee Scholarship
Fund
The Reverend Paul R. Miller ('55B) to the
Scholarship Fund
Princeton Theological Seminary to the
Annual Fund
Grace Watson Reifsnyder to the Mackay
Portrait
The Reverend Roy M. Shoaf ('42B) to the
Class of '42 50th Anniversary Gift

In Appreciation Of:

Dr. Freda A. Gardner to the Alumni/ae
Roll Call
The Reverend Dr. Charles J. Dougherty
('54B) to the Scholarship Fund
The Reverend John M. Whallon ('43B) to
the Alumni/ae Roll Call

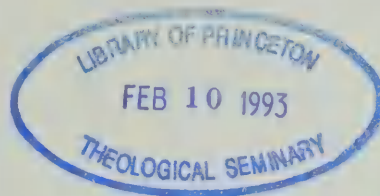
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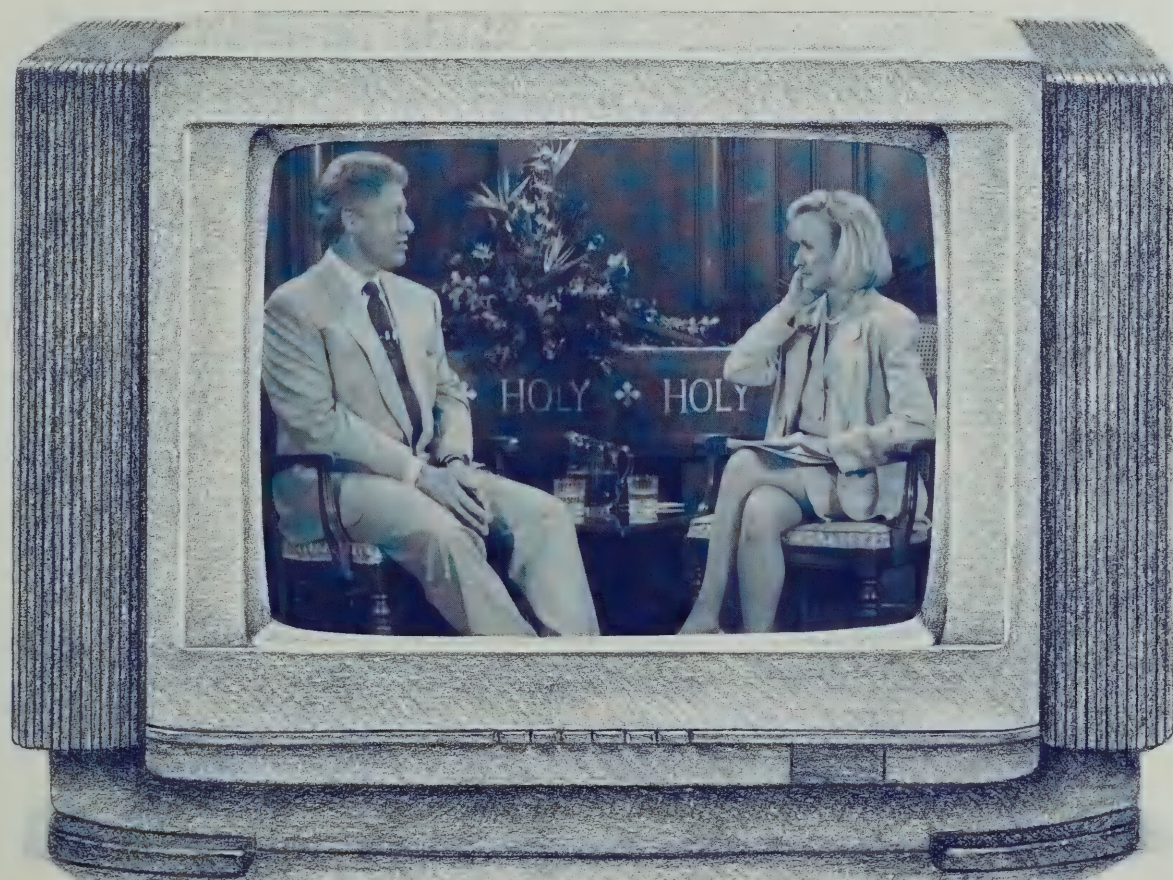
Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY

Vol. XXX, No. 4

Fall 1992

*“Live, from the West Virginia church
of alumnus Allen Fisher...”*



The Candidate Who Would Be President

Fall 1992

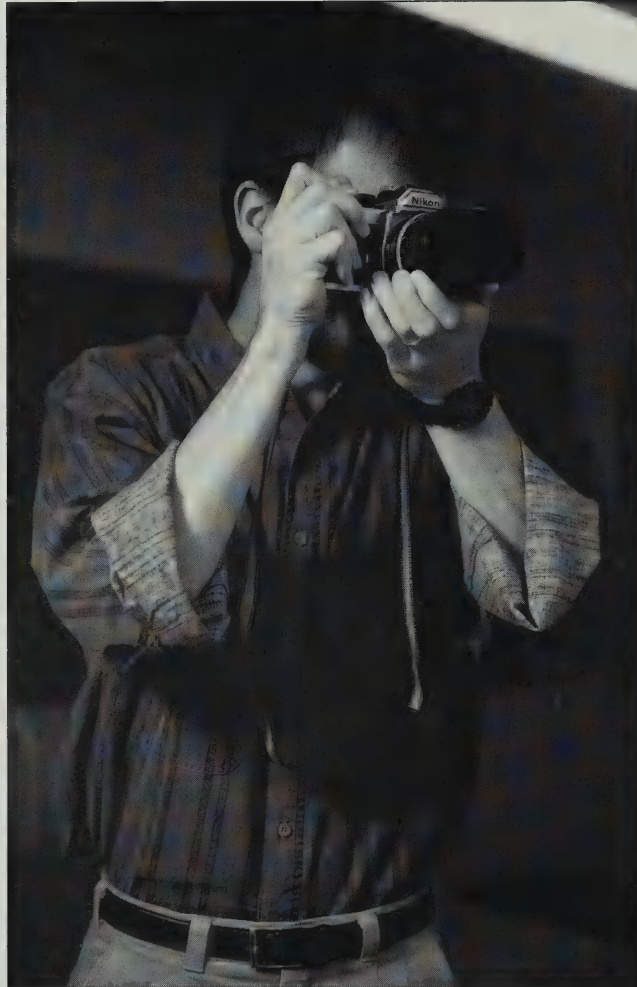


photo by Gna Hilton

On the cover: Then-presidential candidate Bill Clinton talks with Washington correspondent Judy Woodruff during VISN's live telecast last summer from Stone Presbyterian Church in Wheeling, WV. Photo taken by Dick Cress, Wheeling, WV.

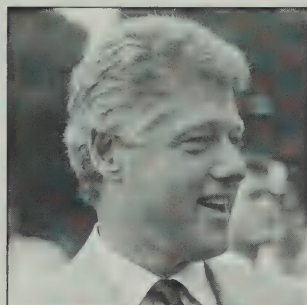
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PRINCETON THEOLOGICAL SEMINARY

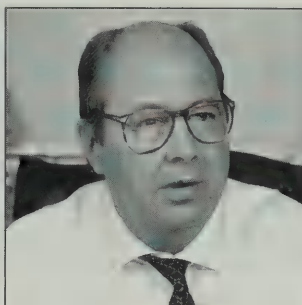
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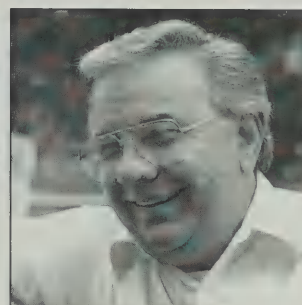
Fall 1992



page 5



page 9



page 14

FEATURES

Mr. Clinton Goes to Washington.../5

...via the Stone Presbyterian Church in Wheeling, WV, where alumnus Allen Fisher found himself at the center of the 1992 presidential campaign.

by John W. Whitehead

A Voice for Justice/9

After almost a decade of aiding the unjustly imprisoned, Jim McCloskey ('83 M.Div.) has earned nationwide recognition.

by Russell Roberts

A Rabbinate Revitalized/12

Through Princeton's D.Min. program, Rabbi Melvin Glazer has found his ministry infused with new meaning.

by Rich Youmans

Into the Heart of Faith/14

Faced with vital surgery, transplant patient Walter Ungerer ('65 Th.M., '83 D.Min.) found miracles *can* happen.

by Barbara A. Chaapel

DEPARTMENTS

From the President	2
News in Brief	3
Class Notes	17
Alumni/ae Memories	19
Births, Weddings	22
Obituaries	23
What They're Reading	24
Gifts	25

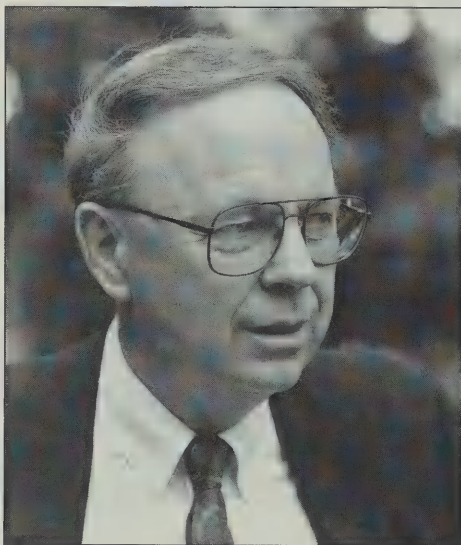
Dear Colleagues:

The Seminary implemented a new Master of Divinity degree curriculum in the fall of this academic year. One of its provisions is a required two-semester course in the first year entitled "One Ministry, Many Forms" (General Ministry 100). This is a prerequisite to Field Education.

The purpose of this General Ministry class, which is team-taught, is to (a) consider biblical and theological literature on the nature and practice of ministry, (b) expose students to the actual and varied forms that ordained ministry assumes in the life of the church, and (c) encourage the development of spiritual disciplines that will keep people alive in ministry over a lifetime.

Feature articles in this issue of *Alumni/ae News* attest to the different ways ministry is conducted in diverse situations. Allen Fisher, a West Virginia pastor, bridges the gap between personal and public faith. Jim McCloskey pursues a unique ministry of righting wrongs in the criminal justice system. Walter Ungerer attests to the role of his faith in the experience of heart transplant surgery. Rabbi Melvin Glazer reflects upon the benefits of his Doctor of Ministry program in a Protestant Christian institution.

When God calls people to ministry, there are no blueprints given in advance. Theological education, at least, prepares students for *entrance* into the practice of ministry. The story of how lives given in service to Jesus Christ develop and unfold in individuals across the years is a wondrous tale. Read this issue for glimpses of God's amazing grace.



Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie



photo by Lamy Childress

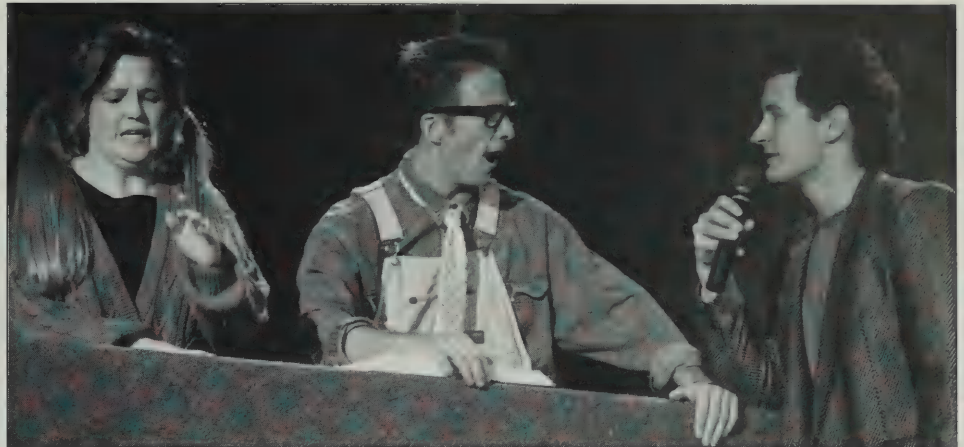


photo by Gina Hilton

The record crowd who attended Seminary Saturday this year enjoyed historical tours of the campus (left) and a youth program that included a takeoff on the "Family Feud" game show (right).

Seminary Saturday Draws Record Crowd with Tours, Skits, and (of course) Football

This year, for the first time, the visitors who came on campus for Seminary Saturday outnumbered Princeton's entire student body. On October 24, 550 adults and 300 teenagers assembled on a balmy Indian-summer morning to take historical tours, gain insights into theological education, enjoy skits poking good-natured fun at church life, and learn just what the 798 students enrolled in Princeton Seminary actually do.

"The response was truly explosive," says John O'Brien-Prager, Princeton's director of annual giving, who coordinates the event. Attendance more than doubled from last year, with some church groups logging over two hours' in travel time. Princeton borough even relaxed its parking regulations to accommodate the deluge of vehicles.

A long-standing program, Seminary Saturday has annually opened the doors of Princeton Theological Seminary to the community. For a low admission price (\$1.98 this year), visitors are given lunch, a ticket to that day's Princeton University football game, and the opportunity to see the inner-workings of the Seminary. "Most people — even passionate church members — have little idea of what it takes to educate their ministers," O'Brien-Prager says. "To them, people disappear into the Seminary as students and, after three years, pop out as ministers. What goes on in-between is a mystery." Seminary Saturday helps to demystify the process and show the human side of campus life.

Highlights this year included lectures by President Thomas Gillespie ("The Importance of Theological Education in the Church and the World") and Old Tes-

tament Professor Patrick D. Miller, Jr. ("Biblical Insights on Prayer"), as well as several comedy skits designed for the teenagers. They included a "Family Feud"-style game show in which fundamentalist youth leaders were pitted against their progressive counterparts; a discussion between Jesus Christ and a high school guidance counselor; and a takeoff on the popular "Wayne's World," in which two ministers discuss their calls to ministry with the irrepressible Wayne and Garth, two teenagers for whom the word "party" is always a verb.

The skits were written by several students who had previously worked on "Theologiggle," the comedy revue that debuted at Princeton last April (see *Alumni/ae News*, Spring 1992). "Each skit approached [its topic] with a sense of humor, but each definitely had a serious message," says Joicy Becker, Princeton's media production coordinator, who was in charge of the youth program. The discussion between Christ and the guidance counselor, for instance, showed the difficulties Christian children and adults face in being understood by society, and the "Wayne's World" segment dispelled some of the myths surrounding a sense of call.

"There's a possibility that, among these kids, there will be someone who will someday feel that call," Becker says. "We tried to show that seminarians are very real, human people who are seeking God's will in their lives, and that God uses a wide range of people to do his work." The skits were so provocative, she adds, that during the subsequent question-and-answer session "there was barely a lull in the questioning; everyone was very enthusiastic."

Now in only its second year, the youth program has quickly become one of the

most popular aspects of Seminary Saturday, and it could be one reason for this year's record crowd. "Since we now have something for teenagers, churches can bill the day as 'family entertainment,'" Becker says. "There aren't many things that parents can do with their older kids anymore." Other possible reasons for the event's success include the mild morning weather, a revised marketing campaign that now reaches a larger audience, and fortuitous scheduling. (Princeton went head-to-head with its arch rival, Harvard.)

The ultimate reason could be that Seminary Saturday is simply a bargain. "There's something for everyone," says Fred Cassell, Princeton's vice-president for seminary relations, who two years ago established the new marketing strategies. "There's inspiration, education, recreation, and even a meal. We had some people who didn't care to go to the football game, they just wanted to see the Seminary."

The question, of course, is where to go from here. "As Americans, we always expect things to become bigger and better," Cassell says. "We thought it was pretty good when we had two hundred people attend. When we had four hundred we were in orbit, and this past year we were on some other planet. I don't think next year we're going to have 850 people, and I don't think we should expect it. But when all is said and done, who knows?"

Edwin H. Rian Alumnae Lectureship to Debut at Spring Reunion Gathering

Most of alumnus Edwin H. Rian's ministry was devoted to education. During a career that spanned more than half a century, he served six institutions as president or vice-president and earned national re-

noun as a lecturer and an author. (His book about the Presbyterian conflict of the late 1920s, recently reissued, is regarded as one of the best accounts of that turbulent time.) So it's fitting that the Seminary should name in his honor the most educational segment of the annual Alumni/ae Reunion Gathering.



Edwin H. Rian

photo by Krystin Granberg

The endowed Edwin H. Rian Alumni/ae Lectureship will debut with this May's reunion and will feature four Seminary professors: Beverly R. Gaventa, associate professor of New Testament; Elsie Anne McKee, Archibald Alexander Associate Professor of the History of Worship; C. Leong Seow, associate professor of Old Testament; and John W. Stewart, Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. Each will speak on a topic of his or her choice.

The ninety-two-year-old Rian ('27 B.D.) began his career in education after a brief term as assistant pastor of the Westfield Presbyterian Church in New Jersey. This was the period when Princeton's fundamentalist element — which comprised several professors and one-third of the student body — broke away and formed Westminster Theological Seminary in Philadelphia. Rian became Westminster's field secretary in 1930. He later served as president of that seminary's board of trustees, leaving in 1946 to become general secretary of the Christian University Association.

In following years Rian served as vice-president of two institutions (Trinity University in San Antonio, CA, and Beaver College in Jenkintown, PA) and as president of Jamestown College in Jamestown, ND; Biblical Seminary in New York City; and the Institute for Educational Planning, also in New York City. He returned to Princeton Seminary in the late 1960s as assistant to then-president James McCord, a position he held until 1979, three years before his official retirement. However, he now has a new tie to his alma mater: his daughter, Abigail Rian Evans, is Princeton's director of field education and associate professor of practical theology.

When an addition to Speer Library is completed in 1994, Rian will have a section in the expanded archives devoted to his books and other writings (including

the memoirs on which he is currently working). They will be available to all who want to learn more about the Presbyterian Church, Princeton Seminary, and ministry in general — and, in their way, will continue Edwin Rian's lifelong ministry of education.

Presbyterian Moderator Calls on Princeton Students to Expand Their Views on Ministry

"We must follow the logic of the Cross, not the logic of the marketplace," Moderator John Fife told students gathered in the pews of Miller Chapel. "That means your calls to ministry may be very different from what you now anticipate: many ministers will have to be tentmakers who serve in small congregations and will not move up the career ladder to more money and bigger churches."

Fife, moderator of the 204th General Assembly of the Presbyterian Church (USA), visited the Princeton campus in November to preach at the morning worship service and speak at a two-hour forum conducted afterward. Fife said that many people are drifting away from the church because "it is not meeting their souls' needs." On the other hand, he finds the Presbyterian Church "poised on the edge of possibility, ready to grow . . . It is still a vital and exciting place to be." He cited ministry with and by native Americans as an example. "Native American ministry is almost finished in our church," he said, "unless we train more native American leadership and become more flexible in our rules for ordination and new church development. We must get back to our roots of reaching out to marginalized and immigrant peoples."

He included among those marginalized peoples practicing gay and lesbian ministers, elders, and deacons, who currently are denied ordination by the Presbyterian Church (USA). "In the long run," Fife said, "I believe that policy will be untenable to Presbyterians and will hasten the day when the door will once again be open to gays and lesbians to full inclusion."

Fife, pastor of the Southside Presbyterian Church in Tucson, Arizona, is best known as co-founder of the Sanctuary Movement of North America, which has been responsible for assistance to more than eighteen thousand Central American refugees over the past twelve years. During the forum, he emphasized the need to support refugees and human rights around the globe. Fife wants the church to support

the Haitians who are looking for refuge in the United States, and may himself "undertake a voyage on the ocean if [President] Clinton does not take action on allowing them into this country for sanctuary."

Fife went on to say that the mission of the church would be located less at the national level and more in local congregations. "Each congregation is confronting an alien culture at its doorstep. You don't need to go halfway around the world to encounter a pagan culture," he explained. "So mission needs to be done from the bottom up, not the top down. The danger in that, of course, is that we can become too parochial and forget the global perspective. Each congregation must see its ministry as both local and global, or it is not a Presbyterian church."

In the end, Fife said, he is proud of the Presbyterian Church. "We've always been out ahead of the culture — whether the issue was slavery, Scriptural authority, civil rights, or women's rights, we were willing to be out in front."

Seminary Honors Metzger with Portrait



photo by Larry Childress

Bruce Metzger, Princeton's George L. Collord Professor of New Testament Language and Literature Emeritus and one of the world's preeminent New Testament scholars, recently received tribute from the Seminary in the form of a portrait that now hangs in Speer Library. The portrait was rendered by alumnus David Walter ('70 M.Div.), the associate dean of admissions at Swarthmore College in Pennsylvania and one of Philadelphia's leading portrait painters.



photo by Andy Lloyd, courtesy of Wheeling Newspapers

Mr. Clinton Goes to Washington...

...via the Stone Presbyterian Church in Wheeling, WV, where alumnus Allen Fisher found himself at the center of the 1992 presidential campaign

By John W. Whitehead

Allen Fisher ('81 M.Div.) is an East Coast kind of guy. Before he was called into the ministry fifteen years ago, he was an accomplished musician who'd played woodwinds behind some of modern music's top entertainers in the studios, clubs, and concert halls of Philadelphia and New York City. As a teenager he'd even toyed with political organizing for a Republican presidential campaign.

The thirty-five-year-old Fisher thought he'd left the high profile of the East Coast well behind when he accepted his first solo pastorate six years ago, at Stone Presbyterian Church in Wheeling, West Virginia. Wheeling (pop. 35,000) is, like the more celebrated city of St. Louis, a gateway to the West. If you're above the Mason-Dixon Line and you've traveled cross-country, chances are you know where Wheeling is. The chances that you've stopped for more than a cup of coffee are less likely.

That's what makes the telephone call Fisher received July 9, during a presbytery committee chairpersons' breakfast, all the more extraordinary. The Vision Interfaith Satellite Network (VISN) and then-Democratic presidential candidate Bill Clinton (since elected the forty-second president of the United States) wanted to know if Fisher and Stone Church could host a live national television forum on faith.

The idea originated with VISN, a not-for-profit cable network operated by a coalition of twenty-eight members representing fifty-four faith groups from Roman Catholic, Protestant (including the Presbyterian Church USA), Jewish, and Eastern Orthodox traditions. VISN explained to Fisher that each of the three major candidates (President George Bush, Ross Perot, and Clinton) had received the invitation to participate in an individual forum. (Neither Perot nor Bush acted on the offer; Fisher says that Stone

Church would have been honored to host both candidates had they decided to participate.)

There was one catch to the proposed Clinton telecast: the Arkansas governor was slated to accept his party's nomination in New York the following Thursday night, after which he'd be barnstorming west. VISN wanted to know if Stone Church could be ready for the broadcast Sunday afternoon, July 19 — less than ten days away.

"I never doubted we could do it," Fisher says of the biggest day in the national life of his church and city. Without hesitation, he told the network yes, embarking on the first of many eighteen-hour days that left him so busy his appointment calendar for the week of July 12 remains blank: there wasn't time to write things down. There is only a single notation for the 19th: "Outdoor worship service and picnic." Fisher smiles warmly at the note and says, "God is gracious. The picnic is the only Sunday all year that we don't meet in the sanctuary. The network people were overjoyed, because they had the run of the building all morning."

In all, Fisher eventually recruited more than fifty volunteer workers to do everything from cooking and cleaning to assisting with technical details. Stone's session, who unanimously voted to proceed with the project, set the tenor for the preparations with their enthusiastic support. "The personal highlight of the whole experience for me," Fisher says, "was seeing our church do such a good job publicly."

The choice of the 205-year-old congregation as the site for the event resulted from a glorious mixture of happenstance and providence. VISN originally suggested Pittsburgh as host city, but Clinton came back with Wheeling, approximately an hour south. Fisher suspects that the campaign team did not want to short-change West Virginia on the candidate's tour.

In keeping with the network's inter-faith spirit, demographics required a middle-class church from the nation's midsection. Others participating in the live telecast (via satellite) were a predominantly African-American Methodist congregation in Los Angeles, a Jewish congregation in Boston, and a predominantly Hispanic Catholic congregation in San Juan, Texas. When network officials began calling around the Pittsburgh and Wheeling areas, they kept hearing about the good work Fisher and Stone Presbyterian Church were doing. For instance, after the devastating June 1990 floods in southeastern Ohio and the Northern Panhandle of West Virginia, Fisher chaired the massive efforts of the Flood Relief Network of the Upper Ohio Valley. The church also operates the Hunger Cupboard, an ongoing outreach to the impoverished of the community. And it couldn't have hurt that Fisher had developed a video ministry during his first call as associate pastor of the First Presbyterian Church in Morrisville, PA.

Of the VISN/Clinton proposal, Fisher says, "It was a tremendous opportunity in the life of our church and the city of Wheeling. Our city's previous national claim to fame was a Lincoln Day dinner in 1950 at which Joe McCarthy broke off in the middle of a speech and first announced that he had a list of two hundred 'names.' Obviously, President Clinton's visit will be a much greater legacy. In modern presidential politics, a discussion of a candidate's faith just doesn't happen. I believe

that, because of the subject, over time the importance of this moment will increase, not decrease, in magnitude."

"Life's struggles," Bill Clinton was saying, "are for sinners, not saints." It was Sunday afternoon, July 19, and the newly anointed hope of the Democratic party was sitting across from Judy Woodruff, chief Washington correspondent for the "MacNeil-Lehrer NewsHour" and moderator of VISN's "Sunday Go to Meeting: A Candidate's Forum on Values and Leadership." About three hundred people had packed themselves into the wide oak pews of the Stone Presbyterian Church sanctuary, including congregation members, delegations from local churches, and selected community leaders and professionals who had provided service to Stone in the past. Another two hundred were in an overflow room downstairs.

More than two hundred members of the local and national print and broadcast media were also in attendance. The church parlor had been converted into a press room and outfitted with fifty work spaces, complete with individual phone lines. "I was told by several people that



photo by Dick Cress, Wheeling, WV

Top left: Fisher watches as Clinton is prepared for the telecast. Las Vegas. Top right: Due to scheduling snafus, Fisher did not spend much time with Clinton. Bottom: Bill Clinton, Allen Fisher and his wife, Christina, and Hillary Clinton.

A Missing Water Glass, A Historic Register, and

As head deacon at Stone Presbyterian Church in December, Louise Dobbins had her hands full with overflow crowds and a wealth of special Advent preparations. In addition, she noticed on the first Sunday of the month that the guest register, usually displayed on a lectern just outside the sanctuary, was missing.

The register, which dates back to mid-century, was already of historical value to the church when Bill and Hillary Clinton signed in on July 19, 1992. (They agreed on their address, "Little Rock, Arkansas," but entered different home churches.) The register became a church landmark. Members of the church would stop to admire the unassuming signatures, which

testified that the country's next president and first lady had spent a pleasant summer afternoon at Stone Church.

The first thing that occurred to Louise and the rest of the December deacon staff was that the register had met the same fate as Clinton's drinking glass. During the July 19 VISN telecast on presidential faith and values, Clinton had a water glass and a pitcher of Wheeling Creek's finest close to hand. In the event's aftermath, Stone Church Pastor Allen Fisher discovered that some enterprising soul had absconded with the glass. A glass was one thing. But a historical register?

Not to worry. The deacons soon discovered the register was stored safely away in the church's historical room.

The session had decided it was time to buy a new book and commit the old one to a well-deserved posterity.

The missing guest register may well be the biggest change President Clinton's visit made in Stone Presbyterian Church. Of course, it would take more than a visit by a presidential candidate to change Stone, which in its 205-year history has witnessed every presidential administration since, well, George Washington declined to be king. "People have been remarkably unmoved," says Fisher of his congregation's brush with history. "They immediately got on with the business of the church, which is what Stone Church has always been about."

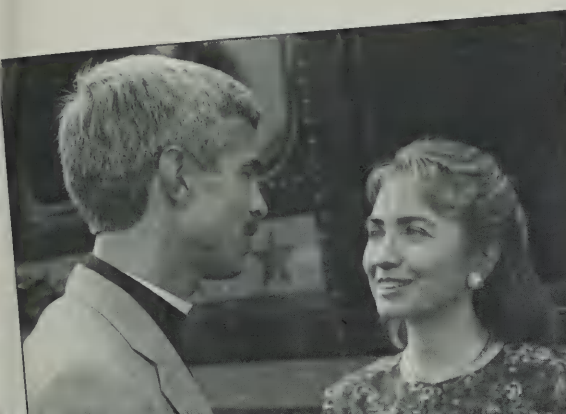


photo by Dick Cress, Wheeling, WV



photo by Andy Lloyd, courtesy of Wheeling Newspapers

minute delays forced the program to start a half hour late. Here, he talks with Hillary before the telecast. Clinton stand near one of the ubiquitous Secret Service agents.

we had the best press filing room on the tour," Fisher says. "I know with absolute certainty we had the only one with a Garden of Gethsemane window."

As host minister, Fisher was invited to ask the first question from the floor. Among Fisher's duties during the week had been the compilation of a list of questions for Clinton, solicited from invited guests. Network producers made the final selections. Fisher had hoped to ask Clinton about his use of "covenantal language" in campaign rhetoric because, as he says, "the Pauline flavor of the language implies a third partner: where does God fit in this covenant?"

VISN instead requested that Fisher ask another of his questions, one that dealt with the First Amendment, because no one else had submitted such a query. Fisher first wondered about Clinton's use of the phrase "real wall" in describing the separation of church and state, then asked what individuals, corporations, and governments can do to uphold the Bill of Rights while exercising their own freedom. "He was still a politician when he began to answer the question," Fisher says. "But as he got into it, he relaxed." Fisher smiles. "It wasn't a political event anymore. He realized he was in church."

Clinton, who is Baptist, affirmed his belief in the separation of church and state. "Government should go out of its

way to protect the rights of people to worship as they see fit," he said, "without in any way doing anything that would be coercive to a particular religious belief." He continued, "While I've never personally found a violation of the First Amendment in opening a public service with a prayer, I do think we have to be careful not to in any way use the power of government to make people feel coerced into a particular religious observance."

Fisher sees a potential problem in Clinton's reading of the church-state issue because the president seems to be misunderstanding a disestablishment clause. Fisher says the clause was "conceived as protection for churches from the government, but is in danger of being interpreted the opposite way, as protection to the government from the churches."

Like many proponents of the separation of church and state, then, President Clinton is in danger of misinterpreting the First Amendment based on extra-Constitutional language. "In that sense," Fisher says, "he's learned more from the commentary than from the text of the Constitution. I remember a professor I had at Princeton, Bernhard W. Anderson—the Old Testament scholar. He looked like Moses. 'Just remember,' he would say, deadpan, 'on occasion, the text can shed light on the commentary.'"

At another point in the program, Clinton offered a thoughtful position on abortion. A priest from the San Juan congregation said, "Church law says that [abortion]

Hope: The Aftermath of President Clinton's Visit

That business included this fall's annual Children's Choir Festival, which gathers youth choirs from around the region for a full day of workshops and performances. Fisher was pleased to welcome them with the greatest compliment he could give: "We've had some famous visitors this year," he said, "but no one more important than our guests today." The kids were delighted by the comparison. Fisher says, "I think it's a pretty good metaphor for what the two events mean to us. We're honored by them both."

Will Clinton be back at Stone in the future? "Our doors are open to everyone at Stone Church," Fisher says, grinning. "We've always been open to presidents

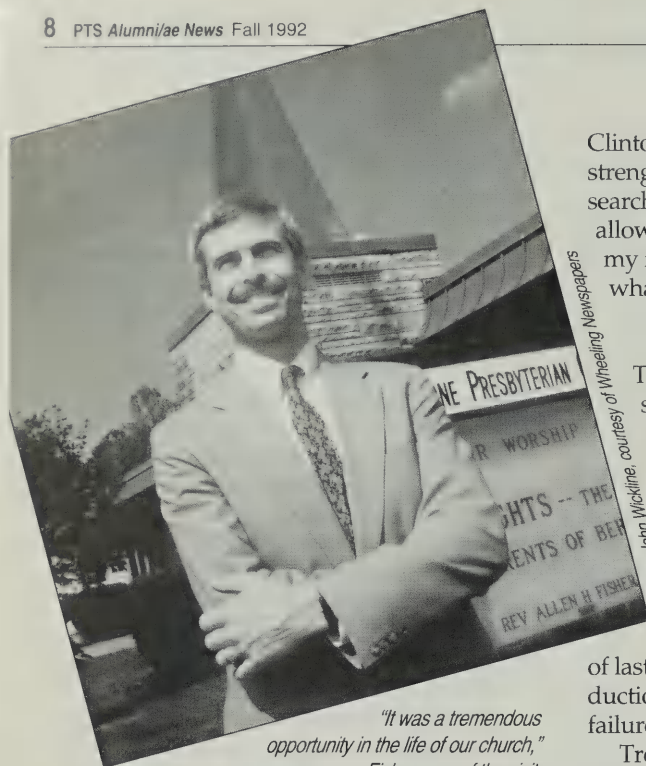
— they just haven't taken advantage of the invitation until now."

People take their politics seriously at Stone. Stone's session suspects that more people voted for Clinton because of his visit than might have otherwise. "I think it's the trust factor," says Fisher. "People came away with the impression that he was a better person than he might have been portrayed to be." He also thinks the people of West Virginia expect Clinton, coming from the economically disadvantaged state of Arkansas, to be more sympathetic to their plight.

Still, the congregation remains guarded. Someone suggested to Deacon Jim Keefer that the church ought to send photographs of Clinton's visit to the White

House for autographs, then frame and hang them in the vestibule. "Let's wait until next June or July before we decide to hang them," he said. Deacon Chuck Schwinn will talk with anybody who will listen about why we need Ross Perot. Others still mourn the passing of the last vestiges of the Reagan Revolution. Fisher describes himself as "very hopeful for our country — not because Bill Clinton is our new president, but because God is God."

Yet in Wheeling, and particularly at Stone, people understand that they played a direct part in the 1992 race to the White House. And there's a guest register stored in the church archives to prove it.—J.W. ■



"It was a tremendous opportunity in the life of our church," Fisher says of the visit.

is wrong and my responsibility is, of course, to follow that law, and to obey it." Then he poignantly asked, "Do you have any suggestions for me?" Clinton's rejoinder, "Thank you for asking such an easy question, Father," lightened the air for a moment while he summoned an answer. But Fisher suspects Clinton's advisors later counseled him not to use even mild humor around the abortion issue: "It's not an issue where people will accept a joke," he says. Clinton seemed to understand this, settling quickly into one of his most personal and substantive answers: "I am heartened," he said to the priest, "to know that women come to confession and ask for your guidance . . . I believe every citizen of this country should be free to decide what he or she believes God's will is on this subject: to speak it, to say it, and to advocate that position. My job as president and your job as priest are two different jobs."

Jane McLean, an elder in Stone's congregation, asked Clinton if he'd ever made a difficult political decision based on his faith. His first instinct was to demur: "When I do something right or wrong as governor, I'm reluctant to say that my religion dictated that decision." Then he cited a decision to reopen the investigation of a politically explosive murder, in which white law enforcement officers in Arkansas had used excessive force to arrest a black serviceman, who died of wounds they inflicted. "The search for truth,"

Clinton concluded, "tends to develop a strength of its own — if it's a genuine search for truth." At another point he allowed, "I think a big part of who I am is my faith; you can't divorce yourself from what you believe."

Thanks to the original concept, the stalwart professionalism of Woodruff, and some frantic last-minute negotiating, "Sunday Go to Meeting" at Stone Presbyterian Church was an unqualified success: the nation got a rare glimpse of a presidential candidate speaking frankly about faith and values. Fisher knows that, because of last-minute scheduling snafus, the production might just as easily have ended in failure.

Troubles began when Fisher, who served as point man between the Secret Service (headquartered in his office), the Clinton staff (ensconced in the pre-school room), and VISN, received word that Clinton's caravan had pulled out of the previous stop in Weirton, WV, just forty minutes before the 3:00 p.m. broadcast time — a full half-hour behind schedule. All week Fisher had taken a firm but friendly stand in negotiations with the different teams. Now he had some bad news to break to all concerned — including a sanctuary filled with people who had already been waiting for up to two hours: Clinton was going to be late.

VISN officials immediately scrambled for more satellite time so they could keep their promise of a live one-hour show. The program began shortly after 3:30 p.m., but within ten minutes there were more problems. The engineers lost contact with the satellite feed from the churches. Without remotes from around the country, Woodruff was set adrift for close to half an hour with a national television camera fixed on her. She performed with aplomb.

Due to the scheduling disruptions, there wasn't much time for Fisher and his wife, Christina, to visit with the Clintons either before or after the service. In fact, as the program ended, the Secret Service asked those in the sanctuary to remain seated until Clinton was safely aboard his bus. But politicians will be politicians. While the invited guests sat immobile, Clinton impulsively plunged into the crowd flooding closed East Cove Avenue and pressed the flesh. Weeks later, people

left behind in the sanctuary were still grumbling good-naturedly about being held captive by the men in dark suits and glasses.

It was the only disappointment in a day of personal and community achievement, a day no one in Wheeling will ever forget. "What a great time for us," Fisher says, and adds, laughing, "though next time I want at least two weeks to do three weeks' work. I knew when I committed to this that I would eventually have occasion to reflect on the experience, and two titles have since occurred to me: 'Where I Was When the Circus Came to Town,' or 'Things I Will Never Do Again.' I think it's probably more the former than the latter." The time spent with Clinton's campaign people also caused him to reflect on his earlier stint in presidential politics, on the road not taken in his own life: "It made me think about the political enthusiast I might once have become, and made me pleased that I was able to raise the level of moral discussion from my present position [as a pastor] rather than being caught up in the partisan efforts of a campaign."

"I remember something a past president of Princeton used to say. He said he could never understand why a minister would go into politics — he wouldn't accept the demotion. This was Jim McCord, who happened to be one of the most accomplished church politicians of his time. He was right: the gospel is always more important than political systems because they aren't salvific systems, they're not ultimate concerns. If we keep that in perspective, the gospel has a great light to shed on the [political] process."

Fisher believes the church has been called by God to an active role in the political arena. "These days, the church has developed a kind of public theological laryngitis," he says, lamenting that the public's idea of the "voice of the church" is too often limited to the one-issue complaints of televangelists. "Theologically, if we really are called to be stewards of all creation, then we need to be asking the tough theological questions of all our candidates. What part does the church play? Are we only window dressing? I suppose my hope for those outside the church is that they wouldn't view us as a threat, but as a responsible partner and leader in human as well as ecclesiastical affairs." ■

John W. Whitehead is a free-lance writer who lives in Wheeling, WV.

By Russell Roberts

Editor's Note: When Jim McCloskey ('83 M.Div.) first appeared in the pages of Alumni/ae News ("Freeing the Innocent," Summer 1986), he was in the early stages of a ministry that helped those who had been wrongly accused and imprisoned. The founder of Centurion Ministries (named after the Roman soldier who looked at Christ on the cross and said, "Surely, this one is innocent"), McCloskey worked out of a Princeton home then and was unknown to the general public. Today he is a national celebrity, and a movie about his ministry is currently in production. The following article describes where McCloskey finds himself after almost ten years of struggling to free the innocent.

Jim McCloskey speaks for those who have no voice. Through Centurion Ministries, Inc., which he founded in 1983, McCloskey speaks for the innocent men and women who are on death row or are serving life sentences in prisons throughout America. McCloskey's words are their words — the words that the unjustly incarcerated would say if only someone would listen. But in the inmate's world, the only thing that matters is time; pleas and protestations of innocence are as commonplace and worthless as pebbles on the ground. So the innocent remain marooned in prison, condemned to watch the hours of their lives inexorably run out.

"The guts of our work is freeing unvindicated, individual human lives," McCloskey says in his direct, forceful manner. "We take [the cases of] anonymous, forgotten, forsaken souls."

The bottom of an office building on Nassau Street in Princeton, where Centurion Ministries is based, might seem an unlikely location for a media celebrity. Yet that's exactly what McCloskey was for several weeks in late March 1992, after his efforts resulted in freedom for two men wrongly jailed for seventeen years. Clarence Chance and Benny Powell had languished in California's Folsom prison since their 1975 conviction for the murder of a Los Angeles County sheriff's deputy. It took McCloskey four years to present proof that the evidence against them was false — four grueling years of scouring the seamiest, gang-infested sections of Los Angeles. But uncover it he did. On March 25, 1992, Chance and Powell were freed.

A Voice for Justice

After almost a decade of aiding the unjustly imprisoned, Jim McCloskey has earned nationwide recognition as a true freedom fighter



photo by Krystin Granberg

That evening the two men appeared on ABC's "Nightline," and the national media (including the *New York Times* and *Newsweek*) beat a path to McCloskey's door.

McCloskey had little chance to enjoy the euphoria and journalistic hoopla over the freedom of Powell and Chance. He went straight from the pages of the *New York Times* to the Appalachian coal-mining town of Grundy, Virginia. There he worked desperately to forestall the scheduled May 20 execution of Roger Coleman, who had been sentenced to death for the rape and murder of his sister-in-law, Wanda McCoy. Despite the new evidence he uncovered — including statements from three people to whom another man had confessed to killing McCoy — McCloskey found himself sitting helplessly outside Coleman's small, dank death row cell on the night of May 20, sharing a cold pepperoni pizza with the condemned man and watching the last hours of Coleman's life tick away. At 11:00 p.m., Roger Coleman died at the hands of the State of Virginia.

McCloskey, consumed with frustration over the legally sanctioned death of a man who he passionately believes was innocent, took several weeks off to try to wipe the awful memories away. But hanging on his office wall is a constant reminder — a hand-printed placard that reads: "This certificate is awarded to Jim McCloskey in recognition for being the best darn investigator in the whole U.S. of A." It is signed by Roger Coleman.

"I haven't let go of that case...and I won't," he says in a voice steely with determination.

Coleman's execution further reinforced McCloskey's iron-clad doubts about the American criminal justice system. To him, it is a system beset with frailties and deal-making, in which truth is the first casualty and winning is everything. McCloskey's view of the American legal system is perfectly summed up by Clarence Darrow's rueful remark: "In a courtroom, truth and innocence do not in any way inevitably prevail, because you have contending lawyers whose objective is to win."

Although the United States criminal justice system is often described as the envy of the world, McCloskey says that in reality most nations consider American legal proceedings seriously flawed. He particularly detests the nation's growing emphasis on capital punishment.

"[Countries throughout] the world followed the Roger Coleman execution very closely because there was so much reasonable doubt cast on his guilt," McCloskey says. "They abhorred the fact that we executed that man. They think it's horrific that we even have capital punishment."

Calling himself a member of the "enlightened minority" for his disdain of capital punishment (polls show that approximately eighty percent of Americans favor it), McCloskey feels that future generations will regard our embrace of the death penalty "with the same repugnance with which we now view the genocidal treatment of the native Americans by our forefathers."

McCloskey thinks the tide will eventually turn against capital punishment, and he hopes that each innocent person Centurion Ministries frees from death row puts another dent in the armor of legal execution. He feels if Centurion can liberate fifty people over the next twenty years (it has already freed twelve since 1983, including one man who was just days away from execution), it might not only cast doubt on the death penalty, but also demonstrate the myriad flaws of the legal system to an American public that is largely ignorant of how it operates.

"The criminal justice system never touches [the public's] lives in a direct way," he says. "They don't know how dark it is out there. These [innocent people being jailed] are not isolated instances; the system is far more flawed than any of us want to believe. I know a lot of innocent people who have pled guilty because they were scared to death and didn't know any better."

Because of his work and his anti-death penalty convictions, McCloskey frequently gets categorized as a "bleeding heart" liberal. Fifteen years ago, only someone making a joke would have used the word "liberal" to describe McCloskey. He was a law-and-order Republican who drove a Lincoln Continental, lived comfortably on Philadelphia's Main Line, and worked as a management consultant. He had it all.

But something was missing. He has characterized his life during this time as a "rainbow" — "from the distance it was made up of beautiful colors, but when you got close, it was just vapor" — and when the rainbow faded he was plunged into a crisis of confidence. Struggling for answers about his purpose in life, McCloskey picked up the Bible one night and hap-

pened to turn to John 21:18. He read the words of the resurrected Christ to Peter: "...when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." McCloskey felt that Jesus was speaking to him directly, calling on him to surrender his life for some higher purpose.

"That was a moment of crystallization for me," he says. The next day he announced that he was going to leave his job to enroll at Princeton Seminary as soon as practicable. A year later, in the fall of 1979, he began classes. He was thirty-seven years old. On his application McCloskey said he didn't know what Christ had planned for him, but he was open to wherever he would be led.

It didn't take McCloskey long to find out. During his second year in seminary he became involved in a student chaplaincy program at Trenton State Prison. While he was at the prison, McCloskey met George "Chiefie" De Los Santos, who had been sentenced to life imprisonment for the 1975 murder of a used car salesman in Newark. Not only did De Los Santos adamantly proclaim his innocence to McCloskey, he challenged the seminary student to read his trial transcripts and discover the truth for himself. Moved by the prisoner's sincerity, McCloskey read the transcripts and found himself convinced of the man's innocence. He took a year off and began investigating the case.

Eventually McCloskey was able to show that the chief witness against De Los Santos, a man who was already in jail, had lied to get better treatment for himself from the police. On a July day in 1983, two men were reborn in a Newark courtroom: George De Los Santos, who was released from prison, and Jim McCloskey, who had found his life's work. When he finished his studies at Princeton, McCloskey founded Centurion Ministries. (He also skipped ordination, since he had not completed the required courses in Hebrew; today he is a lay minister with the Christ Congregation in Princeton, a United Church of Christ/American Baptist federated church.)

McCloskey credits the Seminary with helping to prepare him for his present vocation. At Princeton he was able to read and absorb the lessons of the Scriptures, especially the Old Testament prophets. "I found them to be very inspirational in

their constant calls for justice," he says.

He also found guidance during the preparation of his senior thesis, entitled "Radical Discipleship," which studied the lives and works of four men: Martin Luther King, Jr.; George Fox, the chief founder of the Quakers; George Whitefield, an evangelist and itinerant revivalist in eighteenth-century America; and Kagawa ('15 Th.M.), a Japanese Christian novelist, social worker, statesman, and evangelist who became



McCloskey's ministry has even caught the attention of

one of Japan's leading advocates for social reform. McCloskey calls his thesis "the engine that propelled me to do this kind of work."

"I learned a lot as a result of my Seminary education," he says. "This work, in the most direct and personal and spiritual sense, flowed from Princeton Seminary."

McCloskey has learned many hard lessons about human behavior since that first case involving De Los Santos. Then, flushed with excitement at discovering the truth, McCloskey had displayed his evidence to the prosecutor and, in his naiveté, expected the man practically to leap out of his chair and declare that a great injustice

had been done. Instead the prosecutor politely listened to McCloskey, then ushered him out of his office; eventually he wound up cursing and slamming the phone down whenever McCloskey called.

Now McCloskey knows that each case is its own long, hard road filled with frightened witnesses, recalcitrant prosecutors, and hostile police departments. But these are human obstacles, and they are usually overcome by McCloskey's bulldog



photo by Krystin Granberg

Hollywood, and a feature film could be out by late 1993.

tenacity. A tougher foe has been money. Ever since its inception, Centurion Ministries has limped along on a limited budget. In 1991 the ministry took in a paltry \$160,000, nearly half of which — \$75,000 — came from foundations. From this McCloskey had to pay himself (\$22,000 a year), two assistants, the \$525-per-month rent on his office, and the numerous expenses that his investigations incur, including the fees of two licensed investigators — one in Houston, the other in Seattle — retained on a case-by-case basis. This small staff, which is sometimes supplemented by volunteers, must do all the work of Centurion Ministries, including

the evaluation of thousands of requests for help that are received. Every plea for aid is answered, although it is only possible for Centurion to take on a handful of cases.

In 1992 the bad news is that all the foundations have moved on to other agencies, taking their money with them; the good news is that the recent rash of publicity has made McCloskey and his work known to giving individuals.

"For twelve years we lived with the wolf of poverty always two months away," McCloskey says. "[But now] I think we've turned the corner." Then, because he has been living on the edge for so long, he adds quickly, "We'll see."

That last comment is McCloskey's natural caution coming to the fore — a vital trait for his line of work. That caution also helps him to keep perspective, especially since this is not the first time McCloskey has received national attention. Six years ago, the work of his ministry received enough publicity that it caught the eye of Hollywood, and McCloskey was contacted by numerous producers. After sifting through various offers, McCloskey settled on having his story told through a television series. Contracts were drawn up, the production company sent option money to McCloskey, and it seemed as if Centurion was finally about to end its financial worries. Yet, characteristic of his persistent quest for the truth, McCloskey ultimately cancelled the television project for the simple reason that it was inaccurate.

"I sent the contract and the money back because it became apparent to me that they were fictionalizing everything from the very beginning," he says.

It seemed as if the film career of Centurion Ministries was over before it had begun. But a story on Centurion in a December 1990 issue of the *Los Angeles Times* caught the attention of Abby Mann, Academy Award-winning screenwriter ("Judgment at Nuremberg") and creator of the TV series "Kojak." The two men met in Los Angeles and, thanks partly to Mann's knowledge of the criminal justice system, quickly formed a personal and professional relationship.

Currently, Mann is writing a feature film screenplay on the work of Centurion Ministries. Warner Brothers is, according to McCloskey, "hot to trot" for the movie, which could be out by late 1993. But McCloskey is not sitting around fantasizing about which Hollywood hunk will play

him in the film; rather, he regards the entire subject with a healthy dose of detachment.

"It's unreal and strange...kind of bizarre," he says. "It's like it's not really happening and I'm looking down on the whole project."

Thanks to the added publicity, requests for help have jumped to 1,200 so far in 1992 — more than double the number in each of the last two years. After the movie comes out, who knows how high the total could go?

Because his cases usually take several years to come to fruition, and every time he finishes one there is always another to take its place, McCloskey has had little time to ponder the future of his ministry. "I have no dreams or ambitions of making Centurion Ministries another ACLU [American Civil Liberties Union] with branches in every city," McCloskey says adamantly. "This is not the kind of work that you franchise out." He does want to write a book because he has "a lot to say." As for appointing a successor to carry on the work of Centurion Ministries when he ultimately steps down, McCloskey will make no guarantees. It all depends on him finding the right kind of person. If he doesn't, he says, Centurion Ministries "will go the way most other human institutions go. It'll die."

If that were to happen it would mean not only the end of a meaningful life's work, but also the abandonment of so many men and women trapped in our tangled legal system who see McCloskey as their only hope. For now, although McCloskey knows that he and his tiny staff could be overwhelmed by the mounting cases, all he can do is continue on the road he feels Christ has directed him to. The work is grueling and difficult, but McCloskey wouldn't change his life for anything.

"If your inner voice is clear and compelling, and motioning you where to go, follow it," he says. "People want security in their lives. They're afraid to jump into the unknown. But when you do jump, and you're looking for a life of purpose and meaning to serve others, then you'll land on your feet. As Jesus said, 'Lose your life and you will gain it.'"

Then McCloskey smiles contentedly. "I was lost. Now I'm found." ■

Russell Roberts is a free-lance writer who lives outside Trenton, NJ.



photo by Sid Holtzner

A RABBINATE REVITALIZED

By Rich Youmans

Several years ago, when Melvin Glazer began investigating Doctor of Ministry programs nationwide, he found Princeton offered exactly what he wanted: a program that focused not on counseling, as most seemed to, but on ministry and the theory behind it. But with that choice came a challenge.

"I had to deal with the issue of whether this Jewish boy wanted to go to a Presbyterian seminary," recalls Glazer, who recently became rabbi of Congregation Or Shalom in London, Ontario. "Would I understand what anybody was talking about? Would they understand me?"

Such doubts were understandable, since up to then Glazer's world had revolved around Judaism. He had graduated from the Jewish Theological Seminary in New York City with a Bachelor of Hebrew Literature degree in 1969 and, two years later, with a Master of Arts degree in

Through Princeton's
D.Min. program,
Rabbi Melvin Glazer
has found his
ministry infused
with new meaning

Jewish studies. Ordained in 1974, he had served for several years as rabbi of the Jewish Center in Princeton, and his best friends were rabbis and other Jews.

Ultimately, however, Glazer decided that the D.Min. program's critical analysis outweighed any obstacles he would face. So in the summer of 1990, Melvin Glazer began working toward a Princeton Doctor of Ministry degree. Today, as Glazer prepares to begin his thesis project (the program's final stage), his early doubts have been replaced by new insights into the meaning of faith.

"More than anything, Princeton has given me a different way of looking at my rabbinate," he says. "I had previously been trained to look at biblical texts critically, to discover the original meaning as the author intended, but not to look critically at my ministry." Since coming to the Seminary, Glazer has discovered how theology can infuse new spiritual meaning into everyday encounters. He has also realized how much the world's religions have in common.

"What I try to do now is see the unity amidst diversity," he says. "Different people have different theologies, but we all need to be loved, we all desire compassion and justice, we all want a better world for the next generation. I look at it like this: we are all climbing a mountain, we all have different paths, but we all will hopefully get to the top, to God. How we get there is less important than our commitment to the journey."

Such ecumenical observations have

long been a part of the Princeton D.Min. program. According to its director, Randall Nichols, the program is based on the conviction that "some form of theological decision-making underlies all ministry." This conviction, he continues, enables the D.Min. experience to accommodate a wide range of denominations. Glazer, for instance, is the sixth rabbi to study in the program. (One of his predecessors was his wife's cousin, Bennett Miller, a 1988 graduate who assured Glazer that Princeton was one of the best choices available.)

"To the best of my knowledge, there is no Christian article of belief or practice that does not have some ancestral relationship to Jewish thought," Nichols says. "It is a humbling and profound lesson in the relationship between religious language and its deeper reference — which is what we're trying to get at in the first place. The task before all of us is to get underneath a particular religious language to the basic phenomena of faith."

An integral part of that process is the D.Min. workshop, which usually consists of eight to twelve candidates who meet on campus for several weeks during the summer. Each session is a crucible in which the members lay out their ministries for inspection, reflection, and analysis. According to Nichols, "Any D.Min. group is almost certainly going to have a mixture of denominations, ages, and pastoral experiences that will make for a rich diversity of viewpoints and conversation."

That was particularly true of Glazer's eight-member workshop. Composed of five men and three women, the group included, in addition to Glazer, a Methodist, a Mennonite, two Presbyterians, and three Baptists (including one from Scotland and one from Canada). During the two summers Glazer spent on campus, he and his colleagues became like a family: they ate together, argued and laughed together, and formed friendships. Most of all, they discussed ministry.

As the group's only non-Christian, Glazer faced immediate challenges in those discussions. "That first summer, I simply didn't understand the terms that my colleagues were using," he remembers. "There were all kinds of interesting differences. Ministers are ordained by their churches, I'm ordained by a seminary. We have a dues structure: if you join the synagogue, this is how much you're going to pay per family per year; we don't pass the plate and we don't insist

on tithing. Also, Christianity is based on love, while Judaism is based on justice; we believe that justice is the way to love, but we don't believe in turning the other cheek."

Undoubtedly the greatest difference Glazer encountered involved the belief in Jesus as both God and man. Although he familiarized himself with the New Testament, the rabbi could not accept its basis. "To the Jewish people, Jesus was a liberal teacher of Jewish texts, and that was the extent of his life and death," Glazer says. "We don't carry it any further."

In the end, however, Glazer overcame these differences by following the D.Min. path and going to the root of ministry. He found a connection to the Christian view of Jesus, for example, by relating it to an aspect of faith he finds invaluable, that of myth.

"That first summer," recalls Glazer, the group's only non-Christian, "I simply didn't understand the terms that my colleagues were using."

"Every religion has myths," he says. "A myth doesn't have to be true historically. I once heard a minister give a great Christmas morning sermon. He said, 'Let's not concentrate on Jesus the crucified, let's concentrate on Jesus the resurrected.' I thought that was a terrific use of myth as metaphor. It touched me as a human being; it didn't matter whether it was true or not. I always tell my people that if they can prove to me that Moses never lived, it wouldn't change one bit the veneration we have for him because the lessons he teaches are not historical but personal."

The other workshop members soon realized the value of Glazer's perspectives. "Mel became an objective lens through which we could view Christianity," says Angeliue Walker-Smith, who is a member of the National Baptist Association USA, the largest black religious body in the country. Though she was initially surprised to find a non-Christian in her doctoral group, Walker-Smith soon came to

appreciate Glazer not only for his lively nature ("He was fun....He would invite us all to his home and we would pop popcorn and watch videos") but also for the way he made the other members take a hard look at their own faiths.

"Once I challenged Mel on the nature of a sermon," she remembers. "As a Baptist, I give sermons that invite people to become Christian. But Mel explained how, for him, a sermon would be wrapped up in the history of the Jewish people — it would not call out, but would pastor to people where they are." Such exchanges, Walker-Smith says, "helped to bring us out of our parochialism."

In the same way, the workshops changed Glazer's view of his own ministry. For example, Glazer no longer views it as a game of wins and losses — as he describes it, the number of souls saved are not counted on a scoreboard. "My 'batting average' in ministry does not depend on how many people end up agreeing with me," he says. "It is defined by how many people contemplate the things I talk about. If I give a sermon and make people angry, at least they're responding to something I said."

Even world events have taken on new meaning for him. Take, for example, the Israeli-Palestinian conflict, a subject close to Glazer's heart. "I believe that God gives us [the Jewish people] a task every generation," the rabbi says. "The last generation it was the Holocaust. Now God has given us the Palestinians to deal with. The Palestinians are a people without a home, who have traveled from shore to shore and have never been wanted — they are the mirror image of the Jewish people. Now God wants us to look at ourselves, look at the Palestinians, and say to ourselves, 'We did it, how can we help them to do it.' That's real, honest-to-God theology, and the workshop has helped me to see the world in those terms."

Those insights will undoubtedly continue to inform his ministry long after he has earned his degree. As Glazer readily acknowledges, his rabbinate will never be the same again. "I will always look at my ministry a little differently because of the program," he reflects. "It has helped me to ask one question twenty-four hours a day: 'Where does God fit in?' As ministers, we are all trying to do God's work. God doesn't care what we believe. God just wants us to make the world a better place." ■

Into the He

Faced with vital surgery, transplant patient Walter Ungerer found miracles can happen

By Barbara A. Chaapel

August has been an important month for Walter Ungerer's heart. The man who spent his youth on the gang-ridden streets of Bedford-Stuyvesant and is now pastor of the First Presbyterian Church in Kokomo, Indiana, married his sweetheart, Janet, on August 25, 1962. He had a major heart attack on August 28, 1977. He had by-pass surgery on August 26, 1987. And on August 24, 1989, he received a new heart.

Being a heart transplant patient may make Ungerer ('65 Th.M., '83 D.Min.) unique among Presbyterian ministers and Princeton alumni/ae. Although heart transplants are becoming more frequent, the prospect of losing a heart is a still a medical and spiritual crisis without parallel. For Ungerer, his faith was pivotal in facing that crisis, and his struggle through fear, doubt, and anger led him to a deep and abiding trust in a God "who wasn't going to let me go."

Facing the transplant was just one more turn on a journey of faith that began unexpectedly years ago on a street corner in Brooklyn. Ungerer talks about his teenage years on the streets matter-of-factly. "My parents were good people, but they didn't have many resources. We looked out of our windows on streets filled with garbage and decay. I went to school everyday but wasn't interested in education; actually, I was functionally illiterate. Like most of my peers I joined a gang, and I became a gang leader."

But the young, street-wise kid felt the self-doubt and despair that often underlie the violence and bravado of city roughs. "I knew I wasn't going anywhere," Ungerer reflects. "I remember looking out the window one day during earth science class — we were doing experiments to see

if we could make volcanoes. I looked across the bay to Bayonne and asked myself what my future was. I didn't have an answer."

But God did. It was October 1953, and Ungerer was sixteen years old. A few weeks after that classroom experience, he found himself in Prospect Park, waiting for a fight with a gang that never showed. As he left the park, he saw "a man preaching right there on the street corner about how God loved us and could forgive us and how life could change. We started mocking him because there was nothing better to do.

"I never met this man again, although I later learned that he was a Presbyterian elder. But I was overwhelmed by a presence that I didn't even know enough to call Christ. I went home and wrestled with God all night. I found a dusty old Bible and opened it to James 4:7 ("Submit yourselves therefore to God. Resist the devil and he will flee from you"). It took me a long time to make out the words, but somehow I managed to read that one verse. Then I prayed, 'I don't know if you exist, God, but I want to know Christ.'

"I fell into a deep sleep, during which I dreamt that the garbage outside my window had turned to roses. When I awoke, I knew that my future would be different."

How Ungerer got from that night on his knees in a New York row house to the pulpit of the First Presbyterian Church in Kokomo is a long story, peopled by both friends and strangers. There were the Presbyterian elders who cared enough about lay ministry in the city to watch over a young gang convert; the English teacher who taught him to read at a New Jersey Bible college; and the members of the Olivet Presbyterian Church in Brooklyn who called him as student pastor. There was M. Steven James, the retired



president of New Brunswick Theological Seminary, who heard him preach one Sunday at Olivet, asked him what he planned to do with his life, and encouraged him to go to seminary. (A private scholarship given anonymously made it possible for Ungerer to attend New Brunswick Seminary, from which he received his B.D. in 1964.) And Donald Gray Barnhouse, the famous Philadelphia preacher who, when Ungerer didn't know whether to throw in his lot permanently with the Presbyterians, told him that "God isn't finished with the Presbyterian Church yet."

Ungerer also looks back with gratitude to Arthur Adams and Elmer "Homey" Homrighausen, his professors and mentors during his Th.M. study at Princeton Seminary in 1965. "I wanted to study both administration and evangelism," Ungerer explains, "and they let me design my own program. They assigned a lot of reading, then I met with them to talk about it. They challenged me and I think I challenged them. They gave me a healthy ecclesiology."

It meant a lot to Ungerer that neither of the men criticized his evangelical theology

Part of Faith

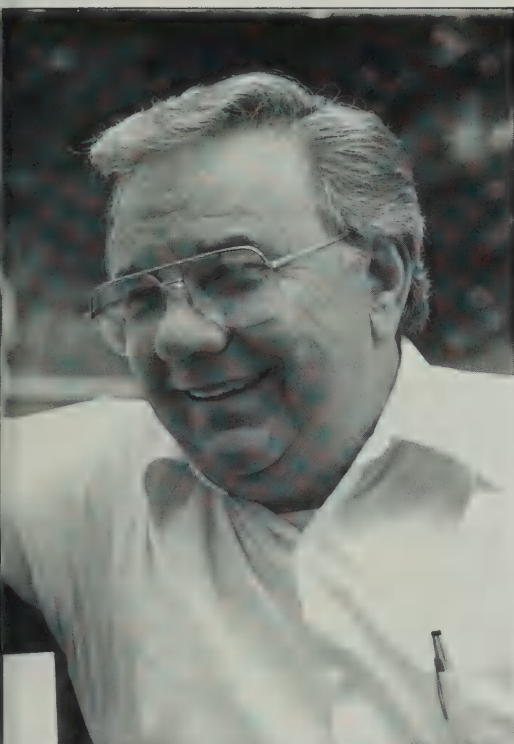


photo by Krystin Granberg

heart disease in his family that traced back to the 1800s. One relative had died at the age of thirty-nine, uncomfortably coincidental for a man who was preparing to celebrate his forty-first birthday.

By-pass surgery ten years later seemed at first to have solved Ungerer's heart problems. But by April 1988 he had begun to lose energy, and doctors told him he would almost certainly need a transplant. "It was a devastating blow," Ungerer remembers. In the vivid detail with which crisis etches the mind, Ungerer recounts the moments after learning the news.

"My wife and I went down to the hospital cafeteria to talk it over. I ordered a salad; she ordered fish. But when the food came, we couldn't eat. We held hands and cried and decided to go home and think about what this would mean for our lives."

By October he was much weaker and his medication was clearly not working. "I could almost sense the life flowing out of me," he says. "In November I decided to take two weeks away from the church and the family. During that time I went to the Community of Jesus in Cape Cod to pray and meditate.

"I kept a journal that week. And I decided not to have the transplant."

Asked why he had come to this probably life-ending decision, Ungerer explains with quiet assurance, "I learned that week that if I trusted Christ, it didn't matter whether I had the transplant or not, that he would be with me in life and in death."

The agony was in going home to tell his wife and three children. "My daughter would not even come into the room to listen to my reasons," he says. "I told them that I didn't want to be a burden to my family or to take them into bankruptcy — they would have been financially better off if I died. And I didn't want to be an invalid. And maybe most compellingly, I didn't know how I could continue to serve the Christ I loved if I couldn't preach. The call to preach was so intense."

The elders and member of Ungerer's congregation accepted his decision and, in his words, "surrounded me with encouragement and support. We developed a team ministry and talked together about the right relationship between Christ and our church community. They went

through the valley of the shadow of death with me."

April found him weaker still. He spent only two hours a day in the office and had to be helped out of the pulpit when he preached. His doctor, James Whitfield ("the most caring doctor I've ever met"), urged him to reconsider a transplant. But it was not until a woman elder in his congregation stopped him with a hug one day in the church kitchen that he listened. "I remember exactly what she said," Ungerer recalls with a gentle smile. "She looked me in the eye and said, 'I've heard all your reasons and I accept them. But you haven't addressed one thing: your responsibility to live as long as you can for your family and this congregation.'"

"I had never thought about that. I went to the office and meditated on her words and asked God if he could be speaking to me through Biddi. I remember saying to God, 'Lord, I do not want to die, but I am willing to die.' The answer came clearly as I recalled the words of Scripture: 'I will not leave you comfortless' and 'Lo, I am with you always.' I knew then that I could have the transplant."

That decision made, things moved quickly. St. Vincent's Hospital in Indianapolis certified him as a candidate for a transplant. But since Ungerer's heart was five times its normal size, St. Vincent's referred him to the larger Methodist Hospital in that city, which had a team more experienced in transplant surgery.

Late in June Ungerer took his trip back to Princeton. "I drove to the Institute because I wanted to see my friends," he says. "We had developed such a close comradeship over the years; we spanned the theological spectrum and we loved and respected each other."

His friends carried his suitcases to his room, made his bed, brought him food when he couldn't walk to the dining hall, prayed for him. He went to a few classes and even got in a round of golf. On the last day, he shared the announcement of his upcoming surgery with the whole class.

"They were my friends," he says. "They prayed with me. And I said goodbye to them."

On July 22 Ungerer was put on a list to

as being out of date or out of place. "I was clearly more evangelical in my language and theology than many students at Princeton," he explains, "but Homey said to me, 'If you can live by those convictions and serve Christ, more power to you.'"

That year Princeton Seminary found a permanent place in Ungerer's heart. After graduation he went on to pastorates in Webster, New York, and Northfield, Ohio, and in 1977 he was called to his present position in Kokomo. During each pastorate he returned to Princeton, drawn by the magnet of what he calls "the home base for my Reformed faith." In 1972 he applied to be part of the first wave of D.Min. students at the Seminary. That same year he began twenty-one years of faithful attendance at Princeton's summer Institute of Theology. He even attended in the early summer of 1989, just weeks before his heart transplant surgery, to "say goodbye to my friends in case I didn't make it through."

That transplant was to become an event of unexpected grace and miracle in Ungerer's life. His first heart attack had come in 1977 without warning; only afterward did he learn there was hereditary

receive a heart. He was told that it might be between six months and a year before one became available. "I was at peace by then," he declares. "If I got a heart it would be to the glory of God; if I didn't, it would be to the glory of God. My whole spiritual life had paid off. I wasn't pushing any panic buttons."

Ungerer began wearing a beeper and couldn't go more than two hours from the hospital. As he became more ill and could hardly walk, he thought the end would come before he received a heart. He planned for only a day at a time. "I never gave up hope," he says, "but I no longer dreamt of the future. I didn't pray that God would give me a heart, but that God would keep me faithful until a heart came. I wrote letters to friends all over the world."

On August 17 his wife left for Kenya to lead a tour, a commitment they had agreed she should keep. (Because no one could reach her, she did not learn of her husband's transplant until three days after it happened.) His sons took turns spending the night on the floor of his room to shake him awake when his breathing stopped. His weight was down to 153 pounds.

The call came on August 24. He remembers the first sweet words of the woman from the hospital: "How would you like to have a heart?"

And that afternoon, with his wife a continent away and his children, a small group from his church, and his executive presbyter beside him at the hospital, Walter Ungerer received a new heart.

"We Christians miss miracles every day because we only look to the supernatural to see them," Ungerer reflects. "I received a heart that was only two millimeters off the size I needed, that was the right blood type, and that had a high cell/tissue match. And I got it only days before I would have died. I know through the eyes of faith that I have seen a miracle."

Six hours after coming out of the recovery room he was walking. He has experienced only two minor rejection episodes since then and is on minimum doses of cyclosporine, the anti-rejection drug that transplant patients must take for the rest of their lives. ("My heart and my body will never really fall in love," Ungerer laughs.) Doctors have put him on an unofficial longevity list of patients who have a life expectancy after transplant of twenty years or more.



*One of Ungerer's
post-surgery objectives
was to travel abroad
within one year.
He went to Spain
eighteen months after
surgery and since then
has traveled to Taiwan,
England, Wales, Ireland,
and Scotland.
(He is pictured above
in Edinburgh with
his "patron saint,"
John Knox.)*

As an administrator who thrives on setting goals, Ungerer set three post-surgery objectives for himself: to be back in the pulpit in twelve weeks (he made it in eighteen), to be back to full-time ministry in four months (he made it in six), and to travel abroad within one year (he went to Spain eighteen months after surgery and has traveled to Taiwan, England, Wales, Ireland, and Scotland since then). He is one of the few transplant patients to have traveled outside the country.

All of this Ungerer has recorded on the pages of the journal he still keeps. He writes there of the outpouring of support that has upheld him. "I've received over three thousand letters from all over the world. People in Japan, Korea, Europe, and across the United States have prayed for me, Christians who learned of my surgery through a strong network of prayer in the evangelical community. This support has made me realize the connectionism in the body of Christ....When someone is in trouble, theological boundaries don't matter. I would go anywhere to be with someone who asked me to come, because people did that for me."

Like Job, Ungerer has struggled through affliction to a deeper understanding of his Creator. "I learned to let God be God, as John Mackay [former Princeton Seminary president] used to say. I didn't always understand what was happening to me, I didn't always get answers to my questions. But I learned to accept that and be grateful and let God be glorified through my life."

Ungerer also learned that prayer includes questioning God, even getting angry with God. Today he calls himself a "more relational preacher" because he tries to "wear my struggles with faith on the sleeve of my robe."

Ungerer is again ministering full time in Kokomo and is also serving on the General Assembly Council of the Presbyterian Church (USA) and the Midwest regional board of Presbyterians for Renewal.

If all goes well with his heart, he expects to return to Princeton next summer for his twenty-second Institute of Theology and to experience once more the love of Christ through friendship and study. If, as convention has it, the heart is the seat of love, the metaphor could not be more appropriate for Ungerer: his hearts, both old and new, have been well-worn by love's labor. ■

1931

The *Cape Cod Times* recently published an article about the World War II memories of **W. Wyeth Willard** (B), who became the war's most decorated U.S. Navy chaplain after spending more consecutive days under fire than any other chaplain in the navy's history. Willard lives in Forestdale, MA, and is the founder of Camp Good News, a nondenominational Christian summer camp.

1933

J. Hayden Laster (B) writes from Maryville, TN, that he continues to have "some twenty-five-plus pulpit engagements: preaching, funerals, weddings, baptisms, story tellings, etc."

1935

C. Donald Close (b) says he is active doing pulpit supply, delivering Meals on Wheels, assisting in library book sales, and participating in hunger programs. He lives in Topeka, KS.

1938

Edward James Caldwell, Jr. (B), does part-time ministry at Laguna Presbyterian Church in Laguna Beach, CA. Caldwell lives in nearby Irvine.

1940

During the 1992-93 academic year, **Fred M. Corum** (B, '48M) is working as a mission volunteer at Sheldon Jackson College in Sitka, Alaska.

1941

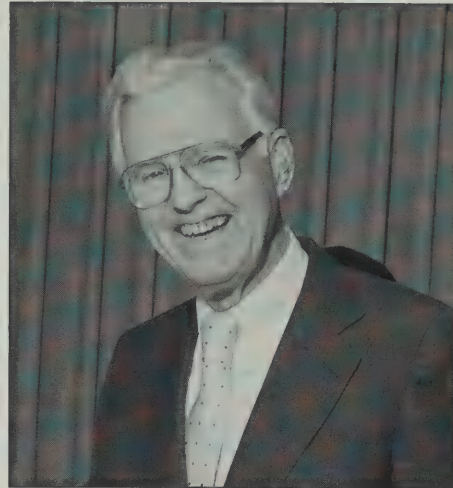
Kenneth C. Stewart (B) wrote the lyrics for a recently published anthem, "God of each beginning." The anthem was sung on St. Andrew's Sunday at St. Andrews Presbyterian Church in Lebanon, PA, where Stewart serves as parish associate. That service was also marked by the participation of Seminary President Thomas Gillespie as guest preacher.

Robert W. Young (B) lives in Glendale, CA, where he is weekly service chaplain at two convalescent homes.

1943

Joseph E. McCabe (B, '47M) recently received his fifth honorary degree — and his tenth degree overall — when he was awarded a Doctor of Coe degree from Coe College in Cedar Rapids, IA. It was the first such degree ever given by the college, which also honored McCabe by establishing the Joseph E. McCabe Endowed Chair in Religion. McCabe served at Coe for

almost twenty years as president and chancellor before his retirement in 1977, when he was named president emeritus. His latest book (his ninth) is entitled *A Coe College Memoir*.



Joseph E. McCabe ('43B, '47M) was recently awarded the honorary Doctor of Coe degree from Coe College in Cedar Rapids, IA, which also established the Joseph E. McCabe Endowed Chair in Religion.

1944

Ronald D. Holcomb (B) is serving as stated supply of the Presbyterian Church of Los Alamos, CA. Holcomb lives in the nearby town of Solvang.

1945

Walter L. Dosch II (B, '48M) writes that, since retiring in 1985, he has held five interim positions for the Presbytery of Philadelphia. Dosch, who is pastor emeritus of the First Presbyterian Church in Norristown, PA, and an honorably retired member of the presbytery, currently serves as interim pastor of the Church of the Covenant in Bala Cynwyd.

1950

In June, **Gordon G. Johnson** (M) completed an interim pastorate at the First Baptist Church of Lakewood in Long Beach, CA. Johnson lives in San Diego.

Fitzhugh M. Legerton, Sr. (M), retired on March 1 as senior pastor of Oglethorpe Presbyterian Church in Atlanta, where he had served for forty-one years.

Thomas Moffett (B) received the 1991 Freedom Award from the mayor of Louisville, KY, for his efforts in equal-rights causes. The former pastor of that city's Covenant Memorial Presbyterian Church, Moffett left the ministry in 1972 and subsequently has been active in the Kentucky Alliance against Racist and Political

Repression and on the Grace Hope Presbyterian Church Peace and Justice Committee. He is now manager of accounting for Park Du Valle Community Health Center.

1952

Andrew E. Newcomer, Jr. (M), recently returned from a three-month assignment on the Hawaiian island of Maui, where he conducted a feasibility study to begin a new church development for the Hawaii Presbyterian Council and the Presbytery of the Pacific. "I found thirty-five persons interested in beginning the first Presbyterian church ever on an outer island," he says. Newcomer lives in Walnut Creek, CA.

During a vacation in Northern Ireland this past August, **Fred A. Schutz** (B) preached at Presbyterian churches in Belfast and County Down and visited the Corrymeela community in Ballycastle, where **Douglas Baker** ('76B) serves as coordinator of the community's Christian education program.

1953

Robert D. Argie (b) is a parish associate at the Second Presbyterian Church in Knoxville, TN, where **W. Edmund Carver** (B) serves as senior pastor.

Frederick J. Beebe (B) is interim associate pastor of Westminster Presbyterian Church in Minneapolis, MN.

Roland M. Frye (b) writes that, although a bleeding ulcer forced him to retire last fall as chair of the Center of Theological Inquiry in Princeton, he still engages in other, less stressful activities at the center. Frye, who is the Schelling Professor of English Emeritus at the University of Pennsylvania, lives in Wayne, PA.

1954

Douglas A. Dunderdale (B), senior pastor of Eastminster Presbyterian Church in Pittsburgh, reports that on September 1 his church opened the William and Mildred Orr Compassionate Care Center, "a respite center for homeless and frail elderly people released from hospitals before they can care for themselves." The rent-free facility can accommodate fourteen residents, and Dunderdale believes it is the only one of its kind in the nation.

Bryan H. F. Ernst (b) writes that he enjoyed a trip from his home in Victoria, Australia, to the Princeton campus in the summer of 1990. There he had the opportunity to meet with some former classmates — including several who have become members of the Seminary faculty

and administration: **Conrad H. Massa** (B, '60D), Charlotte W. Newcombe Professor of Practical Theology and dean of academic affairs; **Fred W. Cassell** (B), vice-president for seminary relations; **William O. Harris** (B, '57M), librarian for archives and special collections; and **James F. Armstrong** (B), James Lenox Librarian and Helena Professor of Old Testament Language and Exegesis.

After thirty-two years, **Robert J. Tollefson** (B, '56M) retired as professor of philosophy and religion at Buena Vista College in Storm Lake, IA.

1955

On June 7, Christ United Presbyterian Church in San Jose, CA, named **E. Bruce Ellithorpe** (B) pastor emeritus and dedicated a prayer garden in his honor. Ellithorpe served as pastor of the church from 1966 until his retirement in 1988.

W. Donald Pendell, Jr. (B), has been interim pastor of Plain City Presbyterian Church in Plain City, OH, since December 1991. He replaced **Charles E. Stenner** ('64B), who had been pastor there for twenty-eight years.

1956

On August 31, **Robert R. Byrd** (B) retired as co-pastor of Magnolia Presbyterian Church in Riverside, CA.

Since June, **William J. Mills** (B) has been working in the Western North Carolina Presbytery for the Bicentennial Fund of the Presbyterian Church (USA). The fund raises money for various church-related projects, including mission work, church development, and leadership training.

KEY TO ABBREVIATIONS

Upper-case letters designate degrees earned at Princeton, as follows:

M.Div.	B
M.R.E.	E
M.A.	E
M.A. (Theol. Studies)	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

special undergraduate student U
special graduate student G

When an individual did not receive a degree, a lower-case letter (corresponding to those above) designates the course of study.

1957

Mission Adventures in Many Lands by **J. Lawrence Driskill** (M) was recently published by Hope Publishing House in Pasadena, CA. The book contains fifty-three mission stories from sixteen countries around the world, with many of the stories relating the personal experiences of Driskill and his wife, **Lillian** ('47E), during their more than twenty years as missionaries in Japan. "Four schools in Japan are using [the book] as a supplementary reader in English classes," Driskill says, adding that the stories can also be used as illustrations for sermons or children's talks.

On April 1, **Jon M. Lindenauer** (B) retired as rector of St. Elizabeth's Episcopal Church in Seattle, where he had served for more than twelve years. He serves as communications officer of the Missionary Diocese of the Americas and is founding rector of King of Glory Missionary Episcopal Church in Seattle.

Terrence N. Tice (B, '61D) co-edited *The Christian Household: A Sermonic Treatise* (Edwin Mellen Press, 1991), a translation (with accompanying essays) of Friedrich Schleiermacher's only treatise on Christian ethics. Tice is professor of philosophy at the University of Michigan.

E. David Willis-Watkins (B) is co-author of *Belonging to God: A Commentary on A Brief Statement of Faith*, which was recently published by Westminster/John Knox Press. The book is a section-by-section, line-by-line commentary on the statement, recently adopted by the Presbyterian Church (USA) into its *Book of Confessions*, which attempts to restate the Reformed faith in a way meaningful to our time. Willis-Watkins, who served on the committee that drafted the document, is Charles Hodge Professor of Systematic Theology at Princeton.

1958

Margaret E. (Peggy) Howland (B) is moderator-elect of Hudson River Presbytery and will assume her duties as moderator in May. Howland, who is pastor of South Presbyterian Church in Yonkers, NY, writes that she recently returned from a squid research expedition off the Cayman Islands.

Darrell B. Ray (B, '83P) is coordinator of chaplain services at Alive-Hospice of Nashville, TN.

1959

Robert Jones (B, '62M) recently wrote

Prayers for Puppies, Abandoned Autos, and Sleepless Nights: God Listens to It All, which collects prayers he has written over the past twenty-five years for, among other things, stray cats, Super Bowl Sunday, visits to the dying, jazz trios, and three-foot putts. The book is scheduled to be published shortly by Westminster/John Knox Press. Jones teaches preaching at Pacific School of Religion in Berkeley, CA.

1961

Robert R. Boehlke (D) published the first volume of his *A History of Christian Education Thought and Practice* in February 1991; the second volume is due out in the spring of 1993. He also recently translated from Indonesian into English *A History of Christian Schooling in the Batak Land*, a work written by one of Boehlke's former students. Boehlke was professor of Christian education at Jakarta Theological Seminary in Indonesia from 1963 to 1987; retired now, he lives in Hutchinson, MN.

John M. Boice (B) and his wife, Dawn, are currently in their seventh term as missionaries in Peru. They teach at the Evangelical Seminary of Lima.

1962

Donald W. Erickson (E) is minister of the word at St. Ninian's Uniting Church in Lyneham, Australia. Erickson lives in nearby Kaleen and last summer attended a Princeton Seminary alumni/ae dinner in Melbourne.

Gideon G. Scott (M) has been elected moderator of the Presbytery of Dundee in Scotland for 1992-93.

1963

In April, **Desmond V. R. Harvey** (M) retired as assistant principal chaplain in the Royal Air Force. Harvey, who lives in South Glamorgan, Wales, writes that he now hopes to complete his doctoral studies at Fuller Theological Seminary.

Robert H. Jones (B) is senior pastor of Madeira Presbyterian Church in Madeira, OH.

A new book by **T. Richard Snyder** (B, '69D), *Divided We Fall: Moving from Suspicion to Solidarity*, was recently published by Westminster/John Knox Press. A follow-up to Snyder's 1988 work on alienation and transformation (*Once You Were No People: The Church and Social Transformation*), the new book explores the divisions within today's churches and society, and presents a fresh approach to unity. Snyder is graduate dean and professor of

theology and ethics at New York Theological Seminary.

1965

In March 1982, shortly after martial law had been declared in Poland, **Leola Cooper** (b) volunteered to take two political refugees from that country into her home. "They came for two weeks and ended up staying for six years," she fondly remembers. Several months ago, one of those refugees and his wife returned the favor by having Cooper stay with their families during a two-week visit to Poland. "The families were so grateful, they gave me the red carpet treatment," she says. While there, Cooper visited such sites as the birthplaces of Chopin and Copernicus and learned a great deal about life in that country. "Much rebuilding is going on there...but much remains to be done. The friends with whom I was lodging live on Telefoniczna Street [in Warsaw], and the irony is they have been on the list for *twenty years* to obtain a telephone!" Cooper also visited Hungary, Germany, Austria, Czechoslovakia, and the Netherlands during her overseas sojourn. A retired social worker, she lives in Pittsburg, CA.

Eloise A. Cowherd (B) was elected vice-moderator of the Presbytery of West Jersey. She is chaplain at Memorial Hospital of Burlington County in Mt. Holly, NJ.

On July 14, **Ernest W. Freund** (B) was installed as moderator of the Presbytery of Santa Barbara. A week later, he and his wife, Dawn, led a group of thirty Presbyterians on an eighteen-day tour of England, Scotland, Ireland, and Wales, with a special focus on the history of Presbyterianism. Freund is pastor of the First Presbyterian Church in Lompoc, CA.

1966

In May, **Roger T. Quillin** (B) earned his Doctor of Ministry degree at Austin Presbyterian Theological Seminary in Austin, TX. The title of his integrative project was "Moral Pluralism in the Church: Problem or Promise?" Quillin is in his sixteenth year as pastor of Northridge Presbyterian Church in Dallas.

In September 1991, **M. Douglas Swendseid** (M) retired as program director for Northeast Asia of the Global Mission Division of the Evangelical Lutheran Church of America. Swendseid lives in Minneapolis.

1968

Gordon L. Sommers (M) was recently

elected president for 1992-93 of the National Council of Churches of Christ in the United States. Sommers lives in Bethlehem, PA.

1969

In June, **Ronald Soderquist** (M) and his wife, Elda, led workshops in Moscow and St. Petersburg for Russian psychiatrists and psychologists, in which the couple taught methods of integrating hypnotic techniques into marriage counseling. They also led a workshop in London on "How to Improve Relationships with Those You Love." The Soderquists conduct a marriage and family counseling practice in Thousand Oaks, CA.

1970

On March 29, **James W. McCormack** (B) became co-pastor of Church of the Cross in Fairview, PA, a new church development which is beginning with 430 members. McCormack lives in Erie, PA.

1971

John C. Carr (M) writes that he is continuing to develop a ministry of pastoral psychotherapy and education in Edmonton, Alberta, Canada. In late 1991 Carr taught a course in thanatology through the Faculty of Religious Studies at the University of Alberta, and he is currently secretary of the Commission on Research in Pastoral Care and Counseling (a part of the Congress on Ministry in Specialized Settings), which publishes *The Abstracts of Research in Pastoral Care and Counseling*.

Richard A. Vance (m) writes that he is "planting a new Vineyard Christian Fellowship in the West End area of downtown Cincinnati."

An article written by **John William Zehring III** (E), "How to Hold a Theology School in Trust," recently appeared in *Progressions*, a special report on theological education published by the Lilly Endowment. Zehring is vice-president for institutional advancement at New England College, which has campuses in Henniker, NH, and Arundel, England. He is also the founding editor of *Seminary Development News* and the author of *You Can Run a Capital Campaign: A Guide for Church Leaders*, published by Abingdon Press.

1973

On June 15, **Robert G. Bayley** (B) began his duties as pastor of Myrtle Grove Presbyterian Church in Wilmington, NC.

Gary D. Brenner (B) is a fire-medical



ALUMNI/AE MEMORIES

The following memory was contributed by **Fred Sevier** ('49B). He and his wife, **Ruth** ('49E), live in Sun City, AZ.

My wife, Ruth, and I arrived in 1946 as part of the first contingent of married students to invade the campus, shattering the long-held tradition of student bachelorhood. We took up residence on the fourth floor of Hodge Hall, some ten couples of us constituting the "Hodge Podge," authenticating the premise that theology and matrimony were not mutually exclusive disciplines. I think it was Dr. Georges Barrois who proposed renaming Hodge Hall "The Fertile Crescent."

Of course, dwelling on the top floor of Hodge had its ups and downs. It always seemed to me that the builder had achieved the architectural marvel of including more ascending than descending stairs. Then some of us hit upon the idea of stringing a clothesline and hanging wash atop the turret tower of the dormitory. This would eliminate one trip downstairs to the basement laundry, and also would add a bit of domestic atmosphere to dormitory life. Only mentionables were hung, of course, but the array of aired attire was nevertheless colorful. I don't know that the administration ever approved, or even that the washings could be seen from ground level. If they could, I'm sure that students below would salute when the colors were struck. Surely the sight of habiliments hanging from the heavenward heights of Hodge Hall would be visible confirmation of the adage, "Cleanliness is next to Godliness."

If you have a Princeton memory to share, please send it to *Alumni/ae News*, Office of Communications/Publications, CN 821, Princeton, NJ 08542-0803.

with North Port Fire Rescue in North Port, FL. Brenner says he is a member of the Community Presbyterian Church in nearby Englewood, where he sings in the choir, leads worship occasionally, and has served as an elder.

Roger C. Harp (B) is serving his second term as president of the board of directors of Interchurch Ministries of Nebraska, the State Council of Churches. Harp is also executive presbyter of Homestead Presbytery. He lives in Lincoln, NE.

1974

Stephen D. Glazier (B) is serving as general editor of *Anthropology of Religion: A Handbook of Method and Theory*, which is scheduled to be published by Greenwood Press in mid-1993. In December 1991, Sheffield Press published the paperback edition of his *Marchin' the Pilgrims Home: A Study of the Spiritual Baptists of Trinidad*. Glazier is associate professor of sociology at the University of Nebraska.

Kenneth A. Sprang (b) was recently promoted to associate professor of law at Widener University School of Law in Wilmington, DE, and this summer he began directing the law school's summer institute in Geneva.

1975

In May, **Roy James DeLeo** (M) earned a Master of Public Administration degree at Seton Hall University in South Orange, NJ. DeLeo is parochial vicar of St. Genevieve's Roman Catholic Church in Elizabeth, NJ.

N. Dean Evans (E) is interim rector of St. John's Episcopal Church in Concordville, PA. In May he and his wife, Jacqueline, led a tour of Turkey in which they visited sites of the New Testament churches and walked in many of the footsteps of the Apostle Paul.

1976

Douglas R. Baker (B) serves as coordinator of the Christian education program of the Corrymeela community in Ballycastle, Northern Ireland.

On May 16, **Jack Allen Wallace** (M) received his Doctor of Ministry degree from Methodist Theological School of Ohio in Delaware, OH. Wallace is pastor of West Newton United Methodist Church in Indianapolis, IN.

1977

M. Randall Gill (B) was included in the 1992-93 edition of *Who's Who in Reli-*

gion. Gill, who is senior pastor of the First Presbyterian Church in Boynton Beach, FL, recently led a Presbyterian Heritage Tour to Scotland and England with **William D. Hess II** ('78M).

1978

Jeffrey G. Guild (B), a chaplain at Griffiss Air Force Base in New York, has been promoted to the rank of major.

On May 1, **Robert B. Heppenstall III** (B) began his duties as senior pastor of the First Church of Christ Congregation in West Hartford, CT.

Vivian G. Panton (E) recently published his first book, *The Church and Common Law Union: A New Response*. Last year he was appointed the first full-time chaplain with the Jamaica Constabulary Force, a position that he says "involves developing and providing a guidance and counseling program...for the members of the force and their families." His previous experience with counseling includes the establishment of the Grace Care and Counseling Centre in Oracabessa, Jamaica, in 1986 (the same year he earned his Doctor of Ministry degree from Pittsburgh Theological Seminary).

John C. Piper (B) reports that a recent four-month sabbatical included two trips to Princeton, and that his wife, Annie, took an intensive Greek class at the Seminary this summer. Piper is pastor of Westminster Presbyterian Church in Madison, WI.

On May 29, **Miriam (né Daphne) Resch** (B) received her Doctor of Ministry degree in pastoral counseling and psychotherapy from Garrett-Evangelical Theological Seminary in Evanston, IL. Resch is executive director of the Samaritan Center in Huntington, IN.

Robert C. Rogers (B) was recently appointed Protestant chaplain of the pastoral care department at Overlook Hospital in Summit, NJ. Rogers lives in Morristown, NJ, and is chair of the Morristown Housing Authority's board of commissioners. He also is a clinical member of the Association of Clinical Pastoral Education.

1979

Philip M. Jones (B) is serving as moderator of John Knox Presbytery. He is pastor of Union Presbyterian Church in Monroe, WI.

J. Steven Muse (B) recently completed work on a Ph.D. in pastoral counseling at Loyola College in Baltimore, MD, and on

July 15 he began as senior staff pastoral counselor/educator at The Pastoral Institute in Columbus, GA. Muse says he "continues to find inspiration in [the] Eastern Orthodox Christian perspective and was deeply moved by a pilgrimage to...Yugoslavia shortly before the war broke out."

In 1991 **Charles S. Palmer, Jr.** (B), founded Loaves and Fishes, a soup kitchen in Harlingen, TX, that provides hot meals to the hungry. The kitchen "served over twenty-two thousand meals in its first year of operation," he writes, "and expects to serve over 77,000 meals by [next June]." Palmer, who for nine years has been pastor of Treasure Hills Presbyterian Church in Harlingen, was recently part of a presentation team representing the city in the "All-America City" competition. Out of a field of 141 entries, Harlingen was one of ten winners to receive the coveted award.

1980

George Cladis (B), pastor of Covenant Presbyterian Church in Austin, TX, is spearheading an effort to create a computer network that would help local churches better respond to people in need. The proposed network would link churches of all denominations to a listing of public, private, and religious service organizations. Cladis hopes the system will be on-line during the first half of 1993.



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1981

Keith Curran (B) writes that he was recently promoted to the rank of major in the Army Reserves, and that he is entering the dissertation phase of his D.Min. work at Columbia Theological Seminary. Curran is in his eighth year as minister of St. Luke's Presbyterian Church in Titusville, FL.

On February 23, **Kenneth E. Howard** (B) was installed as pastor of Covenant Presbyterian Church in Springboro, OH. Howard had been organizing pastor of the new church since February 1990.

Albert J. D. Walsh (B) is pastor of the First United Church of Christ in Schuylkill Haven, PA. He is currently working toward a D.Min. in preaching through a program coordinated by the Chicago Theological Seminary.

1982

Since July 1991, **Verner Kimble Forrister** (B) has been state coordinator of Alabama Arise, a coalition of seventy-seven religious and community groups that lobby the state legislature on issues affecting low-income Alabamians. "Last year," he writes, "with our prodding, Alabama gave the largest AFDC benefit increase in the U.S. It's now \$149/mo. for a family of three — second from the bottom." Forrister previously served as southeast regional organizer for Bread for the World in Washington, DC.

Richard E. Hoffman (B) is a staff chaplain at the Athens Regional Medical Center in Athens, GA. He recently completed a chaplain residency at Duke University Medical Center in Durham, NC.

Dennis K. Kitterman (B) recently completed his D.Min. work at Austin Presbyterian Theological Seminary in Austin, TX. Kitterman, a chaplain in the U.S. Air Force, is stationed at the Bergstrom Air Force Base in Bergstrom, TX.

On June 5, **Robert W. Summers** (B) received his D.Min. from McCormick Theological Seminary in Chicago. His thesis was entitled "The Linguistic Dynamics of Congregational Transformation: A Theory and Case Study of Church Identity." Summers is pastor of St. Peter United Church of Christ in Northbrook, IL.

1983

In February 1992, **James A. DeCamp** (M) began his duties as pastor of the First Presbyterian Church in Oostburg, WI.

1984

On July 1, **John W. Monroe III** (B) became pastor of Heritage Presbyterian Church in Glendale, AZ.

S. Brian Stratton (B) writes that during the past year he transferred from the Free Will Baptist Church to the Presbyterian Church. Stratton is an assistant professor of religion and philosophy and the university chaplain at Eastern Kentucky University in Richmond, KY. His wife, **Carol Gregg** (B), is pastor of the First Presbyterian Church in Easton, PA.

1986

Alan Guffey (B) was ordained on April 26 and called to serve as associate pastor for youth at Valley Community Presbyterian Church in Portland, OR. He lives in Portland with his wife, **Cynthia King-Guffey** ('88B).

James S. Rauch (B) writes that he is "still enjoying youth ministry and preaching" in his seventh year as associate pastor of Chula Vista Presbyterian Church in Chula Vista, CA.

In June, **Cynthia Ruth Plumstead Strickler** (B) was installed as director of pastoral care at Somerset Medical Center in Somerville, NJ. Strickler is only the second chaplain to serve the center since the pastoral care department was created in 1974. Prior to this appointment, Strickler had been serving for a year as interim codirector of the department.

1987

Scott R. Brooks-Cope (B) recently began his duties as pastor of First Coast United Church of Christ near Jacksonville, FL, a new church development which has a congregation of forty-six adults and twenty-five children. Brooks-Cope and his wife, **Suzanne** (B), live in Jacksonville.

Georgia Shoberg Cohen (D) is associate director for public services at the Ambrose Swasey Library at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, NY.

Toby Jones (B) teaches English and serves as chaplain at the Wayland Academy in Beaver Dam, WI.

Rebecca A. Leckrone (B), a U.S. Air Force chaplain, is stationed with the Second Infantry Division at Camp Casey in South Korea. Leckrone writes that she is assigned to the 702nd Main Support Battalion, which with more than 1,100 soldiers is the largest support battalion in the division. The 702nd is also "the only group in the [Second Infantry Division] who sponsor Amerasian children.... These kids simply have no standing in Korea." It is, Leckrone says, "my kind of ministry."

Martin McKelleb (B) is currently a law student at Arizona State Law School in Phoenix, AZ.

In August, **Geoffrey H. Moran** (M) became pastor of the chapel at Fort Leavenworth in Kansas. Moran was formerly division chaplain of the U.S. Army's Third Infantry Division in Wuerzburg, Germany.

David Charles Smith (B), pastor of Faith United Church of Christ in Clearwater, FL, was surprised in June by friends and congregation members who organized a celebration for the fifth anniversary of his ordination. Smith says he was "presented with a red stole and a cash gift, along with lots of hugs and good wishes." Smith also was recently elected chair of the Faith and Order Commission of the Florida Council of Churches, and he is currently enrolled in the D.Min. program at Eden Theological Seminary in St. Louis.

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1988

Walter H. Wagner (E) was presented with the Paul C. Empie Memorial Award during commencement exercises at Muhlenberg College in Allentown, PA. Wagner, who is associate professor of religion at Muhlenberg and coordinator of the college's Church-College Seminary Program, received the award for his contributions both inside and outside the classroom to the personal growth of students. Wagner has been a faculty member at Muhlenberg since 1984.

Notice to Our Alumni/ae

The Seminary's alumni/ae mailing label data base will undergo a conversion this spring as a new software program is added to the mainframe of the computer system. This conversion may alter some of our labels. If incorrect information appears on your mailing label, please call 1-800-622-6767, ext. 7785, or write:

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Please bear with us during these changes.

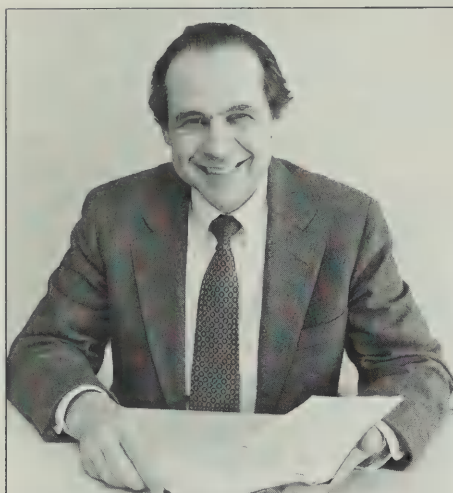


photo courtesy of Muhlenberg College

For his contributions both inside and outside the classroom to the personal growth of students, Walter H. Wagner ('88E) was awarded the Paul C. Empie Memorial Award from Muhlenberg College in Allentown, PA.

Stephen M. Waltar (B) is finishing his studies for a law degree at the University of Puget Sound in Tacoma, WA; he plans to graduate in the spring of 1993. Waltar also serves as president of the local chapter of the Christian Legal Society.

1989

Emily Anderson (B) is associate pastor for youth and their families at Palma Ceia Presbyterian Church in Tampa, FL. Anderson says she works in partnership with the group Young Life to integrate its ministry to youth with those of area churches.

Thomas C. Cramer (B) writes that Princeton professor Diogenes Allen spoke at the recent pastors' retreat of Los Ranchos Presbytery. "He blessed us immeasurably," says Cramer, who is associate pastor of Geneva Presbyterian Church in Mission Viejo, CA.

Leonard J. Hedges-Goettl (B) made the keynote presentation during a recent conference at New Brunswick Theological Seminary in New Brunswick, NJ, on "Child Abuse: The Response and Responsibility of the Religious Community." Hedges-Goettl is co-pastor with his wife, **Barbara** ('90b), of the First Presbyterian Church in Malvern, AR.

In April, **Sung Kee Ho** (B, '90M) started Antioch Church of Philadelphia, a multi-ethnic congregation. Ho lives in Melrose Park, PA.

Lisa Lancaster (M) began her duties in August at CentraState Medical Center in Freehold, NJ, where she holds the newly created position of director of pastoral care/hospital chaplain. Lancaster lives in East Windsor, NJ.

On May 31, 1992, **L. Robert Nelson** (M) was ordained a deacon into the North Indiana Conference of the United Methodist Church. Nelson lives in Walton, IN.

Peter Whitelock (M) is pastor of Ojai Presbyterian Church in Ojai, CA.

1990

On April Fools' Day, **Wanda L. Weidman** (M), a chaplain in the U.S. Navy, was promoted to the rank of lieutenant commander and became a crew member of the U.S.S. *Santa Barbara*, an ammunition supply ship.

1991

William Lee Kinney (B) was recently listed in the 1992-93 edition of *Who's Who in Religion* for work he had done as a religion writer prior to his ordination. Kinney is associate pastor of the First Presbyterian Church on Hilton Head Island, SC.

Births

Spencer David to Sally ('84B) and David ('57B) Willis-Watkins, September 15, 1992

Eliza Marie to Beth and Edwin C. ('70B) Holmes, October 6, 1990

Andrew Patrick to Ann Collins Wasson ('83B) and Norman Wasson, September 10, 1992

David Elliot to Carrie ('88B) and Arthur ('84B, '91D) Walker-Jones, July 26, 1992

John Edward Tsutomu to Gretchen and Edward F. ('85B) Ezaki, August 2, 1992

Benjamin Aidan to Anita and Stephen L. ('85B) Mann, September 12, 1992

Christopher Frederick William to Karen Lynn Hull Shaw ('85B) and Perry William Howard Shaw ('85M), June 7, 1992

Samuel Marshall to Tandy Gilliland ('87B) and David R. ('86B, '87E) Taylor, May 24, 1992

William Charles to Frederick William ("Chip," '87B) and Leslie ('87B) Dobbs-Allsopp, February 7, 1992

David Scott to Martha Acosta ('87E) and James K. ('87B) Lankheet, June 19, 1992

David John to Melissa Charleroy-Gabbard ('89B) and Mark Gabbard ('91B), June 29, 1992

Claire to Beverly ('90B) and R. Knox ('89B) Swayze, July 29, 1992

Jessica Josephine to Leslie and Marc ('92B) Mason, July 31, 1992

Weddings

Susan Whaley ('84B) and Ralph Thompson ('66B), January 1, 1992

Kristen Safford Rouner ('82B) and Bruce Richard Jeide, July 12, 1991

Jan Weber and Peter D. Jauhainen ('86B), August 8, 1992

Susan Smith Corum and Gordon Bidwell Mapes III ('87B), September 26, 1992

Teresa Lynne Willibey and David D. Hunte ('88B), June 20, 1992

Sylvia Ann Goolsby and Gordon I. Pugh ('88B), April 25, 1992

Phoebe T. Davis ('91B) and Douglas A. Kitson, May 30, 1992

Elizabeth B. Bertelson ('92B) and Tom Rice ('91B), November 7, 1992

Janos (John) Apostol, 1926M

Janos (John) Apostol died July 15, 1991, at the age of eighty-eight. He was living in São Paulo, Brazil, at the time of his death.

A native of Hungary, Apostol spent most of his ministry in Brazil establishing congregations for Hungarian Reformed families, particularly those who had been displaced by the post-World War II communist takeover in Hungary. He was ordained by the Reformed Church in the United States in 1926 and spent a year as a missionary in the mining regions of Alberta, Canada, before returning home to his native country, where he served several pastorates over the next few years.

In 1932 Apostol went to São Paulo to begin his work as a missionary there. That year he founded what is today the Igreja Cristã Reformada do Brasil. The church — which in 1946 split from the Hungarian Reformed Church in Hungary — soon developed congregations and schools throughout the region. Apostol also served as a delegate to the World Alliance of Reformed Churches, representing not only the Igreja Cristã Reformada do Brasil but Hungarian Reformed churches in Argentina and Uruguay as well. He remained active as a church leader to the end of his life.

Apostol was predeceased by his wife, Hermina, in 1986.

David K. Myers, 1929B

David K. Myers died February 16, 1992, at the age of eighty-eight. He was living in North Muskegon, MI, at the time of his death.

Myers was ordained by the Presbytery of Yellowstone in 1929, and during his career he served churches in Montana, North Dakota, South Dakota, and Michigan; traveled throughout the world as a U.S. Army chaplain; and taught Hebrew and theology at Faith Theological Seminary in Elkins Park, PA. Just prior to his death he was still teaching two Bible classes weekly and frequently preaching in the chapel of the nursing home where he lived for the last several years of his life.

Myers was predeceased by his wife, Anne. He is survived by two daughters, Ruth Melton and Mary Peterman, and two sons, John and David.

Leland G. Dewey, 1932b

Leland G. Dewey died February 17, 1990, at the age of eighty-two. He was living in Seneca Falls, NY, at the time of his death.

Following his studies at Princeton, Dewey attended classes for two years at Union Theological Seminary in New York. His subsequent career included serving as a research assistant for Columbia University Teachers College, a research assistant and lecturer with the New York City planning committee, and a staff member of the Capitol Radio Engineering Institute in Washington, DC. Dewey also was one of the founders of college-level correspondence courses. Following his retirement in 1972, he frequently performed in productions staged by the Seneca Community Players, who honored Dewey by instituting the Leland G. Dewey Award for those who greatly contributed to the group both on and off stage.

Dewey was predeceased by his wife, Jean Margaret, in 1989.

John D. Flikkema, 1934B

John D. Flikkema died February 14, 1992, at the age of eighty-three. He was living in Whiting, NJ, at the time of his death.

Flikkema was ordained by the Presbytery of Otsego in 1934, and his early career included pastorates in the New York State towns of Meridale, Tully, Theresa, Evans Mills, and Oxbow. Following several years doing pulpit supply and secular work in Florida, Flikkema was called in 1955 as pastor of Cortlandtown Reformed Church in Montrose, NY, where he served for five years. He subsequently served Reformed churches in Jersey City, NJ, and Guttenberg, NJ, before retiring in 1976.

Flikkema is survived by his wife, Remi, and two daughters, Ruth Flikkema Elsinger and Mary Louise Watkin.

William V. Longbrake, 1935B

William V. Longbrake died March 5, 1992, at the age of eighty-two. He was living in Denver, CO, at the time of his death.

Longbrake was ordained by the Presbytery of Toledo in 1935, and his long career included service at both the synod and General Assembly levels, in addition to pastoral work. After serving pastorates in Pennsylvania and Wisconsin from 1935 to 1958, Longbrake began a fourteen-year term as synod executive of the Synod of Wisconsin. In 1959 he was awarded the honorary Doctor of Divinity degree from Carroll College in Waukesha, WI.

In 1972 Longbrake became interim synod executive of the Synod of the Rocky Mountains, a position he held until his retirement in 1974. He also served from 1971 to 1973 as chair of the General Assembly's Special Committee on Regional Synod Organization. After retiring, Longbrake still remained active as a church leader. He undertook interim executive assignments with the Presbytery of Great Rivers and the synods of Southern California and the Rocky Mountains, and he served on two General Assembly bodies: the Permanent Judicial Commission and the Advisory Committee on the Constitution. He was also interim executive director of the Colorado Council of Churches from 1981 to 1982 and an adjunct faculty member of Iliff School of Theology in Denver.

Longbrake is survived by his wife, Margaret; two daughters, Margaret Harter and Julia Vora; and two sons, David and William.

Reinhardt Van Dyke, 1938b

Reinhardt Van Dyke died January 30, 1992, at the age of eighty-six. He was living in Basking Ridge, NJ, at the time of his death.

Van Dyke, who earned his M.Div. in 1938 from New Brunswick Seminary, was ordained that same year by the Reformed Church of America and installed as pastor of Nassau Reformed Church in Nassau, NY, where he served for nine years. From 1947 to 1958 he pastored both Reformed and Presbyterian churches in New Jersey, and from 1958 to 1972 he was director of migrant ministries for the New Jersey Council of Churches in East Orange,

NJ. He then served as part-time chaplain of the Veterans Administration Hospital in Lyons, NJ, until his retirement in 1984. In 1988 Van Dyke received the A. J. Muste Award of Excellence in Social Action Ministry from the Alumni/ae Association of New Brunswick Seminary. He also served on the Governor's Blueprint Commission for the Future of Agriculture in New Jersey.

Van Dyke is survived by his wife, Mildred, and four sons, Garret, Robert, John, and Reinhardt, Jr.

Russell W. Park, Jr., 1950B

Russell W. Park, Jr., died January 26, 1992, in Asheville, NC. He was sixty-seven years old.

Ordained in 1950 by the Presbytery of Harmony, Park pastored churches in North Carolina and South Carolina during a career that spanned almost forty years. His last pastorate was at the Ashpole-Rowland-Iona Presbyterian Churches in North Carolina, where he served from 1970 until his retirement (with honorable status) in 1987. Following retirement he served interim pastorates in Pinehurst, NC, and Lenoir, NC. He also served on both the presbytery and synod levels.

Park is survived by his wife, Alice, and a son, Bruce.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Samuel J. Wylie, 1921b
 Arthur H. Rholl, 1922M
 Marshall S. Pinkerton, 1925B
 Gladstone P. Cooley, 1927B
 Elwin L. Wilson, 1927b
 Bruce F. Hunt, 1928B
 Howard F. Shipp, 1929B, 1932M
 Robert T. Taylor, 1929B
 Andrew W. E. Forbes, 1932b
 Robert H. Buche, 1933M
 Hendrik L. N. Joubert, 1935M
 F. Lawson Suetterlein, 1938B
 Arthur L. Herries, 1939B
 J. Sanford Lonsinger, 1939B, 1943M
 Allan E. Schoff, 1940B
 Carlton J. Sieber, 1941B
 John Pott, 1942B
 Llewellyn G. Kemmerle, 1943B
 Charles R. Eble, 1944B
 Carl L. Nelson, 1944B
 Herbert D. Wittmaier, 1945M
 George R. Cox, 1946B
 Frederick W. Evans, Jr., 1947B
 Morton Stanley Taylor, 1952B
 Paul F. Maier, 1957B
 William L. Slemph, 1963B
 Wesley D. Niles, 1966M
 Manford H. Saunders, Jr., 1975B
 Claude R. Brank, 1979b

The obituaries of many of these alumni/ae will appear in future issues.



A sampling from the bookshelves of faculty members and administrators.

While ideological battles in American society are nothing new, the past few decades have been an especially intense time of debate, creating fault lines throughout the country. Two books recently read by **President Thomas Gillespie** examine how these struggles are shaping the United States and affecting its democratic ideal.

Culture Wars: The Struggle to Define America (BasicBooks, 1991), by James Davison Hunter, finds the source of today's conflicts in differing moral visions, resulting in new alliances among the faith traditions. "You now have those who believe traditional moral values cannot be changed versus those who feel they should be reworked according to new circumstances and conditions," Gillespie says.

Hunter, a professor of sociology and religious studies at the University of Virginia in Charlottesville, provides a historical and cultural overview of the current struggles, then identifies several "fields of conflict": family, education, media and the arts (free speech and censorship), and law (separation of church and state). The polarity of the "Orthodox" and the "Progressive" viewpoints is seen in each side's understanding of this country's basic principles of government. The Orthodox camp says the Founding Fathers "believed government must be based on God," while the Progressives insist the founders "designed the Constitution to guarantee a secular, humanistic state." Such antipodal views, Hunter predicts, could ultimately threaten America's democratic practices.

The American legacy is further explored by Os Guinness in *The American Hour: A Time of Reckoning and the Once and Future Role of Faith* (The Free Press, 1993). Guinness, who has been a guest scholar at the Woodrow Wilson Center for Interna-

tional Studies and a visiting fellow at the Brookings Institution, finds the American moral and cultural order undergoing an identity crisis. "He believes that, as Americans, we've broken up into factions," Gillespie says. Guinness analyzes the conflicts in society that have influenced the American character, and presents various scenarios for the country's future. "Guinness views America as an idea," Gillespie says, "but he views it as a *workable* idea."

* * *

At the opening of *The Call of the Toad* (Harcourt Brace Jovanovich, 1992) by Günter Grass, two people meet in a market in Poland: Alexander, a German widower, and Alexandra, a Polish widow. The Wall has just fallen in Berlin, and in this new era of reconciliation the couple decide to sell cemetery plots in what was a disputed border region between Germany and Poland during World War II. What ensues, says **Kathleen McVey**, Princeton's Joseph Ross Stevenson Associate Professor of Church History, is a poignant, comic love story in which the couple's original humane intent is corrupted by politics and capitalistic greed.

"Alexander and Alexandra's idea is to go to the people who were dislocated from this borderland and offer them the option of being buried there," she says. "This little project then begins to mushroom into something they had not intended." The couple's subsequent ordeals include being investigated for a misuse of funds and encountering such money-making schemes as the establishment of a Polish rickshaw enterprise.

Grass, one of Germany's most celebrated writers, opposed the reunification of his country, and his views are evident in this book. "His feeling about the Wall coming down," McVey says, "is that people expect too much of it, just as Alexander and Alexandra expect too much of their project. They think it can undo the past. Instead it just reopens old wounds, or is totally misunderstood by those too young to understand why the wounds are there in the first place."

McVey also recently finished *In My Place* (Farrar Straus Giroux, 1992) by Charlayne Hunter-Gault, a national correspondent for PBS's "MacNeil/Lehrer News-Hour." In this memoir, Hunter-Gault recounts her years growing up in the South, including her historic role in 1961 as one of two black students to desegregate the University of Georgia.

"What comes through is her self-esteem and her positive feeling about life," McVey says. "She's as interested in describing how she was chosen to be prom queen as she is in telling about her days as a university student, when she learned to live in isolation. All her struggles seemed to roll off her back." It is, says McVey, the inspirational story of a remarkable woman.

* * *

"Let the children come to me...for to such belongs the kingdom of God" (Mark 10:14). That directive by Jesus illustrates the important connection children have with the church, a relationship that is explored in two books recently read by **David Wall**, Princeton's assistant director of the School of Christian Education and director of the Summer School.

In *A Window to Heaven: When Children See Life in Death* (Zondervan Publishing House, 1992), Dr. Diane Komp presents the stories of children who, as they near death, show such a vibrant love for God that Komp is led on her own journey of faith. The author, a pediatric oncologist at the Yale University School of Medicine, describes herself as being somewhere between an atheist and an agnostic at the start of her career. But Komp is eventually transformed as she encounters the lives and deaths of these children — from the young girl who "mustered the final energy to sit up in her hospital bed and say: 'The angels — they're so beautiful, Mommy, can you see them?'" to the eight-year-old who dreamed of Jesus pulling up to his house in a big yellow school bus.

"These faith experiences are very real to the children," Wall says, "and this book points out that it's important for us, as adults, to listen. Komp shows how talking about God and heaven are very natural for children as they face death."

Another book, *New Kid in the Pew: Shared Ministry with Children* (Westminster/John Knox Press, 1991) presents a cornucopia of ways for the church to engage children in its ministry. Written by former Christian educator Mary Duckert, the book examines the best ways for children to learn Scripture, to participate in worship and in the festivals of the church, and to minister to those around them.

"It's chock-full of stories and ideas," Wall says. "For example, children can write letters of welcome to babies who are being baptized." It is, he says, a "very practical guide" to making children both welcome and welcoming. ■

In Memory Of:

Dr. Willis A. Baxter ('38B) to the Scholarship Fund
 The Reverend Dr. Alison R. Bryan to the Annual Fund
 Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
 Mrs. Daisy Dancer to the Scholarship Fund
 The Reverend Dr. Harold Clifton DeWindt ('36B) to The Reverend Dr. Harold Clifton DeWindt Memorial Scholarship Fund
 Marjorie Foulke to the Annual Fund
 Ernest C. and Matilda Hahn to the Annual Fund
 Dr. Reuel E. Johnson ('48B) to the Annual Fund
 Dr. Edward J. Jurji ('42B) to the Annual Fund
 The Reverend Llewellyn G. Kemmerle ('43B) to the Alumni/ae Roll Call
 The Reverend Dr. Hugh T. Kerr to The Reverend Hugh T. Kerr Memorial Scholarship Endowment Fund
 Miss Freda K. Schulz to the Annual Fund
 The Reverend John H. P. Strome ('33B) to the Annual Fund
 The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund

In Honor Of:

Dr. James A. Allison, Jr. ('51B), and Mrs. Margaret A. Allison ('51E) to the Scholarship Fund
 Mr. Newton W. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
 The Reverend Dr. James C. Caraher ('68M) to the Speer Library Expansion Fund
 The Reverend Glenn T. Ferguson ('79B) to the Scholarship Fund
 The Reverend Mark F. Greiner ('91B) to the Scholarship Fund
 Mr. David M. Mace to the International Students Mission Scholarship Endowment Fund
 The retirement of the Reverend Philip R. Magee ('52B) to The Reverend Philip R. Magee Scholarship Endowment Fund
 The Reverend Dr. Clarice J. Martin to the Annual Fund
 The Reverend Dr. Robert B. Smith, Jr. ('72B, '82P), to the Scholarship Fund
 Dr. Cullen I K Story ('64D) to the Scholarship Fund
 The Fiftieth Wedding Anniversary of Donald K. ('43B) and Elizabeth W. Theobald to the Alumni/ae Roll Call
 The Reverend Dr. David B. Watermulder ('45B, '47M) to the Annual Fund
 Amy Wright to the Geddes W. Hanson Black Resource Cultural Center

In Appreciation Of:

The Reverend Keiko Obara ('53b) to the Annual Fund
 Mrs. Yoshiko Yamamuro Watari ('53e) to the Annual Fund

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